IN THE NAME OF ALLAH,
THE ALL-BENEFICENT, THE ALL-MERCIFUL

قال الله تعالى:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

"Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification."

Sūrah al-Aḥzāb 33:33

The most authoritative books on Ḥadīth and Tafsīr (Qur'ānic exegesis), amongst both Sunnī and Shī`ah sources, cite Prophetic traditions that confirm verse 33:33 as being exclusively revealed in relation to the five who were 'covered by the Cloak'; namely Muḥammad, `Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn, (peace be upon them), to whom the term 'Ahl al-Bayt' (People of the House) is specifically attributed.

For instance, refer to the following reference books:

(1) Aḥmad ibn Ḥanbal (d. 241 AH), *al-Musnad*, 1:331; 4:107; 6:292, 304. (2) *Ṣaḥīḥ Muslim* (d. 261 AH), 7:130. (3) Al-Tirmidhī (d. 279 AH), *Sunan*, 5:361 et al. (4) Al-Dūlābī (d. 310 AH), *al-Dhurriyyah al-Ṭāhirah al-Nabawiyyah*, p. 108. (5) Al-Nassa'ī (d. 303 AH), *al-Sunan al-Kubrā* 5:108, 113. (6) al-Ḥākim al-Naysābūrī (d. 405 AH), *al-Mustadrak `alā al-Ṣaḥīḥayn* 2:416, 3:133, 146, 147. (7) al-Zarkashī (d. 794 AH), *al-Burhān*, pp. 197. (8) Ibn Ḥajar al-`Asqalānī (d. 852), *Fatḥ al-Barī Sharḥ Ṣaḥīḥ al-Bukhārī*, 7:104. (9) Al-Kulaynī (d. 328 AH), *Uṣūl al-Kāfi*, 1:287. (10) Ibn Bābawayh (d. 329 AH), *al-Imāmah wa'l-Tabṣirah*, pp. 47, H. 29. (11) Al-Maghribī (d. 363 AH) *Da`ā'im al-Islām*, pp. 35, 37. (12) Al-Ṣadūq (d. 381 AH) *al-Khiṣāl*, pp. 403, 550. (13) Al-Ṭūsī (d. 460 AH) *al-Amālī*, H. 438, 482, 783.

For more details, refer to the exegesis of the holy verse involved in the following reference books of *tafsīr*: (1) Al-Ṭabarī (d. 310 AH), *Book of Tafsīr*. (2) Al-Jaṣṣāṣ (d. 370 AH), *Aḥkām al-Qur'ān*. (3) Al-Wāḥidī (d. 468 AH), *Asbāb an-Nuzūl*. (4) Ibn al-Jawzī (d. 597 AH), *Zād al-Masīr*. (5) Al-Qurṭubī (d. 671 AH), *al-Jāmī` li-Aḥkām al-Qur'ān*. (6) Ibn Kathīr (d. 774 AH), *Book of Tafsīr*. (7) Al-Tha`labī (d. 825 AH), *Book of Tafsīr*. (8) Al-Suyūṭī (d. 911 AH), *al-Durr al-Manthūr*. (9) Al-Shawkānī (d. 1250 AH), *Fatḥ al-Qadīr*. (10) Al-`Ayyāshī (d. 320 AH), *Book of Tafsīr*. (11) Al-Qummī (d. 329 AH), *Book of Tafsīr.* (12) Furāṭ al-Kūfī (d. 352 AH), *Book of Tafsīr*; in the margin of the exegesis of verse 4:59. (13) Al-Ṭabrisī (d. 560 AH), *Majma` al-Bayān*.

THE VERSE OF PURIFICATION

A STUDY OF ITS INTELLECTUAL AND LEGISLATIVE ASPECTS

قَالَ رَسُول الله ﷺ:

«إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا بَعْدِي أَبَداً، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.»

The Messenger of Allah (ṣ) said:
"Verily, I am leaving among you two precious things [*thaqalayn*]: The Book of Allah and my progeny [*'itrah*], the members of my Household [*Ahl al-Bayt*]. If you hold fast to them, you shall never go astray. These two will never separate from each other until they meet me at the Pond [*ḥawḍ*] (of *Kawthar*)."

This holy tradition has been narrated, with different paraphrases, by numerous Sunnī and Shī`ah sources:

Al-Ḥākim al-Naysābūrī, *Al-Mustadrak `alā al-Ṣaḥīḥayn* (Beirut), vol. 3, pp. 109-110, 148, 533.
Muslim, *al-Ṣaḥīḥ*, (English translation), book 31, *ḥadīths* 5920-3.
Al-Tirmidhī, *al-Ṣaḥīḥ*, vol. 5, pp. 621-2, *ḥadīths* 3786, 3788; vol. 2, p. 219.
Al-Nassā'ī, *Khaṣā'iṣ 'Alī ibn Abī-Ṭālib*, *ḥadīth* 79.
Aḥmad ibn Ḥanbal, *al-Musnad*, vol. 3, pp. 14, 17, 26; vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182, 189-190.
Ibn al-Athīr, *Jāmi` al-Uṣūl*, vol. 1, p. 277.
Ibn Kathīr, *al-Bidāyah wa'l-Nihāyah*, vol. 5, p. 209.
Ibn Kathīr, *Tafsīr al-Qur'ān al-`Aẓīm* , vol. 6, p. 199.
Nāṣir al-Dīn al-Albanī, *Silsilat al-Aḥādīth al-Ṣaḥīḥah* (Kuwait: Al-Dār al-Salafiyyah), vol. 4, pp. 355-8.

THE VERSE OF PURIFICATION

A STUDY OF ITS INTELLECTUAL AND LEGISLATIVE ASPECTS

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Ahl al-Bayt (‘a) World Assembly

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PREFACE

The invaluable legacy of the Ahl al-Bayt of the Prophet (May peace be upon them all), as preserved by their followers, is a comprehensive school of thought that embraces all branches of Islamic knowledge. This school has produced many brilliant scholars who have drawn inspiration from this rich and pure resource. It has provided the Muslim ummah with many scholars whom, following in the footsteps of Imams of the Prophet's Ahl al-Bayt (‘a), have done their best to clear up the doubts raised by various creeds and currents within and without Muslim society and to answer their questions. Throughout the past centuries, they have given well-reasoned answers and clarifications concerning these questions and doubts.

To meet the responsibilities assigned to it, the Ahl al-Bayt World Assembly (ABWA) has embarked on a defense of the sanctity of the Islamic message and its verities, often obscured by the partisans of various sects and creeds as well as by currents hostile to Islam. The Assembly follows in the footsteps of the Ahl al-Bayt (‘a) and the disciples of their school of thought in its readiness to confront these challenges and tries to be on the frontline in consonance with the demands of every age.

The arguments contained in the works of the scholars belonging to the School of the Ahl al-Bayt (‘a) are of unique significance. That is because they are based on genuine scholarship and appeal to reason, and avoid prejudice and bias. These arguments address scholars and

thinkers in a manner that appeals to healthy minds and wholesome human nature.

To assist the seekers of truth, the Ahl al-Bayt World Assembly has endeavored to present a new phase of these arguments contained in the studies and translations of the works of contemporary Shī'ah writers and those who have embraced this sublime school of thought through divine blessing.

The Assembly is also engaged in editing and publishing valuable works by leading Shī'ah scholars of earlier ages to assist the seekers of the truth in discovering the truths which the School of the Prophet's Ahl al-Bayt (‘a) has offered to the entire world.

The Ahl al-Bayt World Assembly looks forward to benefit from the opinions of the readers and their suggestions and constructive criticism in this area.

We also invite scholars, translators and other institutions to assist us in propagating the genuine Islamic teachings as preached by the Prophet Muhammad (s).

We beseech God, the Most High, to accept our humble efforts and to enable us to enhance them under the auspices of Imam al-Mahdī, His vicegerent on the earth (may Allah expedite his advent).

We express our gratitude to the author and the translator of this book. We also thank our colleagues who have participated in producing this work, especially the staff of the Translation Office.

Cultural Affairs Department
Ahl al-Bayt (‘a) World Assembly

FOREWORD

Undoubtedly, the heritage of Ahl al-Bayt (‘a) which has been stored by their school and protected from extinction by their followers is regarded as a school which embraces all branches of Islamic knowledge.

This school has been able to train and produce prompt and capable personalities who are ever-ready to face squarely those problems arising in the intellectual field.

For instance it produced for the Islamic "Umma" great scholars who tread the path of Ahl al-Bayt (‘a) and preserve the original message of Islam; realizing the different problems and questions of various sects and schools of thought both within and outside the Islamic civilization these scholars provide to these questions most decisive, logical and firm answers and solutions throughout the past successive centuries.

Feeling a strong sense of responsibility, the Ahl al-Bayt (‘a) World Assembly took steps to defend the essence and sanctity of the original message upon which has fallen dews of sectarian differences and the odd ideas of the schools of thought which are detrimental to Islam. In order to achieve this goal, the Assembly traces the course of the path of Ahl al-Bayt (‘a) and that of the followers of their rightly guided schools which sought to withstand the continuous challenges and be always ready for confrontation any time.

The experiences stored in the books written by the scholars of the school of Ahl al-Bayt (‘a) on these aspects are unique; for they originate from a source of knowledge that resorts to intellect and proof rejecting any judgement based on whims and blameworthy fanaticism and addresses experts and intellectual scholars in a lawful and sound manner corresponding to both reason and pure nature.

The Ahl al-Bayt (‘a) World Assembly attempts to present a new version of this rich experience to the seekers of truth through some series of studies and books compiled by contemporary scholars who follow the Ahl al-Bayt (‘a) school or those whom Allah has granted the favour of joining this glorious school. In addition, the Ahl al-Bayt (‘a) World Assembly has edited and published beneficial books of erudite Shi’ite scholars of earlier generations so that these works serve as palatable drink for those who seek for the truth so as to be exposed to the true message which the school of Ahl al-Bayt (‘a) present to the whole world, in an era wherein minds are gaining highest level of perfection.

We hope that our honourable readers will not hesitate to render us their useful opinions, suggestions and constructive criticisms.

Similarly we call on all humanitarian centres and organizations, religious scholars, authors and translators to co-operate with us in this great task of propagating the original and genuine Islamic education as was brought by the Prophet Muhammad (s).

We implore Allah the Almighty to accept this small effort and give us success in achieving more and more through

His special assistance and the care of Imam Mahdi (ʿa) the sole vicegerent of Allah on earth (May Allah hasten his appearance).

We extend our profound thanks to Ayatullah Muhammad Mahdi Asify, the author of this book (for his praiseworthy and fruitful efforts) and Mr. 'Abdullah Ahmad Zango for his translation of the book from Arabic into English.

Finally our many thanks go to our entire staff and co-workers who have contributed to the preparation of this work especially the strenuous members of the translation section.

Educational Deputy of the
Ahl al-Bayt (ʿa) World Assembly
Qum – Iran

PUBLISHER'S INTRODUCTION

"Alif Lam Mim. This is a perfect book; there is no doubt in it; it is guidance for the righteous."

Allah (s.w.t) has included in the light of the Qur'an clear proofs, guidance, light, and mercy for those who fear Allah. In these clear proofs, guidance, and light there is life for mankind.

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ اسْتَجِيبُواْ للّه وَلِلرَّسُولِ إِذَا دَعَاكُم لِمَا يُحْيِيكُمْ وَاعْلَمُواْ أَنَّ اللّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ﴾

"O ye who believe! Respond to Allah and (His) Messenger when he calls you to that which will give you life; and know that Allah comes in between a person and his heart. And verily, to Him you shall (all) be gathered."[1]

People cannot be guided to these clear proofs except through the revelation which Allah the Most High has revealed to His noble Messenger (s).

This Book (The Qur'an) is a light, guidance and clear proof in the life of mankind from Allah (s.w.t).

---

1. *Surat al-Anfal, 8:24.*

﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءكُم بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا﴾

"O people! Surely there has come to you manifest proof from your Lord and We have sent to you clear light."[1]

Also in the saying of the Most exalted:

﴿هَـذَا بَصَآئِرُ مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ﴾

"These are clear proofs from your Lord and guidance and a mercy for a people who believe."[2]

This light is not for beholding but it is intended for life, movement, conduct acquaintance with people, and relationship with God Almighty, people, things and selves or souls.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾

"O you who believe, be careful of (your duty to) Allah and believe in His Apostle; He will give you two portions of His Mercy, and make for you a light with which you will walk, and forgive you, and Allah is Forgiving, Merciful."[3]

It is a wonderful light indeed!

Without doubt, man is in ardent need of this light, and were it not for this light, man would have been lost in this world and fallen into thick layers of darkness, one upon

1. *Surat al-Nisâ'i, 4:174.*
2. *Surat al-A'arâf, 7:203.*
3. *Surat al-Hadid, 57:28.*

another and it is in the darkness of "Jahiliya" (ignorance) that the western and the eastern civilizations have fallen.

Intellect, knowledge and disposition are among the basic necessities of life. Man cannot do without them, but it is wrong to think that intellect, knowledge and disposition can make man independent of the clear proofs of revelation and its guidance.

Therefore, when man is separated from the guidance of revelation, knowledge, intellect and disposition human life will suffer confusion, worry and uncertainty.

Therefore, modern man is day by day falling into the darkness of "Jahiliyya" (ignorance) and suffering from the confusion tribulation, disunity, and separation from Allah's guidance and from one's self, futility of disposition chastisement, and dejection as a result of his being cut away from the clear proofs of the revelation and its light.

In this book which is one of a series of books published under the title of *"in the light of the Qur'an"* the readers can find clear proofs from the Qur'an in conduct and theory presented by the author – a great contemporary Islamic researcher and thinker, Shaykh Muhammad Mahdi al-Asify (may Allah protect him), in a simple academic method which combines scruting and research into thoughts, simplictity and clarity of presentation modern method of study.

In this series, the reader finds new Qur'anic discussions which are neither found in old nor in contemporary studies of the Holy Qur'an. This attempt is an outcome of the Author's long experience and acquaintance with the Qur'an including nearly forty years of strenuous efforts of studing the book of Allah, the Most High.

We sincerely hope that this series will contribute to enriching the contemporary Islamic Libraries.

AUTHOR'S PREFACE

In the Name of Allah the Beneficent the Merciful

"Verily, Allah desires to remove from you all uncleanness O members of the household and to purify you a thorough purification."

The blessed verse of purification is a key to the understanding of many issues on Islamic thought and culture.

From this blessed verse, we can proceed to define the Islamic line of thought in the principles and branches of Islam after the demise of the Prophet (s).

In view of the special importance of this glorious verse and its role in expounding a sensitive and significant issue in Islam, I singled it out for study and as much as possible, I have tried ti study this verses with brevity and precison as possible.

While undertaking this great task, I pray Allah the Most High to guide me to the straight path and rnable me to pesenst to the reader a useful and beneficial work.

Muhammad Mahdi al-Asify

PREFACE TO THE VERSE OF PURIFICATION

After belief in God, in His Messenger and the last Day, no greater question confronts a Muslim than that of knowing the source from which the religion of God is obtained in terms of its principles and banches. Allah, the Most High, has enjoined the compliance of His laws upon His servants and has made for them rules and regulations and eleborated the lawful and unlawful, so that there nothing that is not governed by Allah's law connted with obligation, prohibition, recommendation, discouragement or permissiblity.

When abiding by laws of Allah, the Most High, Muslims have to refer to an authentic source in their acts of worship, their transactions and other works related to the religion, like morals and beliefs are supposed to be sure it is ascribed to none but Allah. No law or injunction is rendered legal and divine unless it is based on one of the authentic sources of shar'i that Allah Almighty has assigned for His servants.

In most cases, the difference at opinions in Islamic jurisprudence (*fiqh*) and creeds is ascribed to the differences the source upon which scholars depend in their knowledge of the religion of Allah the Most High. Therefore, it the most important concern and responsibility of a Muslim after the Tawhid and the divine Message to know the sources of Islamic laws. So he will be asked about and accounted for every action he hasdone in the

name of religion God, any deed or stand he takes in the name of religion, the source depend on, and the extent of his certainty about his ascribing this source to Allah, the Most High.

Owing to the spcial significance of legislative souces we would like take a look at the subject of legislative sources after the demise of the Prophet (s).

The Tradition of the Holy Prophet (Sunna)

Without doubt, the first source of the divine laws among the Muslims is the Glorious Qur'an.

The source that comes after the Qur'an is the tradition of the Holy Prophet represented in the Pophit's actions, sayings and his "*Taqrir*" (the Prophet's silence in respect to an act done by some people) during his life-time. His silence towards some social practices indicates approval. The tradition of the Prophet comes in importance after the book of Allah, the Most High.

In the Sunna, there are details of the summarized in the Qur'an explanation of its ambiguities issues and laws which are not mentioned in the Qur'an.

There appeared in the Islamic history a group of people advocating the idea of doing without the tradition of the Prophet as a source of legislation claiming that the Sunna represents a personal view of the Prophet (s). But this tend did not last long, even though traces of this old belief still exist our present time. Muslims have abided by the tradition of the Prophet or Sunna taking it as a basis of legislation and for understanding Islam.

We do not mean here to exhibit and delve into this issue, because the Muslims adherence to the Sunna will do and relying on it as an original basis for Islam.

Three questions about the Tadition of the Prophet (Sunna)

We have to admit that Muslims have faced hardships in their way to the Prophetic Sunna. Without doubt the way to learn the taditions (Ahadith) of the Messenger of God (s) and his Sunna was surrounded by many problems and obstacles that deprived Muslims of reaching their Prophet (s) learning from him their religious teachings and laws, with simplicity,elaboration in an accurate and perfect manner.

These problems were probably among the greatest problems that confronted Muslim scholars; and also Islamic culture in the field of Islamic jurisprudence, doctrine, ethics and the Qur'an commentary. If the path to the knowledge of Prophetic traditions (hadith) had been easy and smooth, Muslims would not have had sectarian differences and difference in opionions about the principles and branches of religion and there would have been no deviations in Islamic history and in Islamic culture source of the problems and difficulties that Muslims faced in their history.

We want to put the following three questions concerning this very point:

First: What made the way to reach the Prophetic Sunna and tradition inaccessable?

Secondly: How could Muslim scholars and jurisprudents pave the way to shar'i laws along this long and crooked way and obstacles that hindered them and the from reaching Prophetic tradition? For the need for the shar'i is a necessity that is entrenched in the lives of the Muslims and a shar'i law has to be based on source, a proof and conclusive arguments. If the faqih (learned jurist) does not depend on a shar'i source of conclusive argument, he would not be able to assertain the Islamic law. And if the scholars do not find a law in the Qur'an and it is not easy for them to have access to the Prophetic tradition, how can they obtain the Islamic law? And from which source will they get out shar'i law?

In other words, how could the scholars who confroned such problem find out the shar'i law?

Thirdly: Regardless of the way adopted by scholars or jurists in inferring the shar'i law, what solution Islam has proposed for this problem? This problem is an expected, anticipated and reasonable one. Has Islam opened way through which Islamic scholars and jurists can have access to the Prophetic tradition over this long period of time which separates us from the life-time of the Prophet (s) alongside the many obstacles which prevent us from having access to the Prophetic tradition? If it has, then what is that way?

We wish to raise these three sensitive questions here and try to answer them. The answers to these questions form an introduction to the study of the blessed verse of purification.

First: The Obstacles on the Way to the Tradition of the Prophet

These obstacles are many and we shall expound their most important factors which explain why it was difficult to pass the tradition of the Prophet to the successive generations after the early Islam, after the demise of the Holy Prophet (s).

Even if we doubt of these factors, which are to be explained, we cannot doubt the result obtained from these factors and that is the difficulty of the way to the Prophetic tradition with the exception of a very limited area of sound and authentic narrations related from the Messenger of Allah (s). This area is indeed very limited when compared to the tradition of the Prophet.

We shall in the following section to some of the factors that deprived the Muslims of having access to the tradition of Prophet (s).

1. The companions' negligence of recording the tradition of the prophet

The companions did not attach much importance to the writing down of the hadith of the Prophet (s) and his Sunna accurately. This resulted in a great loss in the teachings of the tradition of the Prophet after the demise of the Prophet of God (s) in differences about the tradition of the Prophet in

thing's known from the life of the Prophet (s) that were overt to them.[1]

There are many examples of this in the history of the companions. Once 'Umar ibn Khattab forgot what the Prophet (s) used to recite in the prayer of the two Ids and

1. The Prophet (s) used to enjoined his companions to record or (write down) his Sunna and hadith and import them to those who were not present when the hadith was narrated.
In one of the Prophet's well known sermons in Masjid al-Khif "the Prophet (s) said:*"Allah"*assists the servant who had hears my speech, retains it and transfer it to those who have not heard it, as sometimes a bearer of knowledge might not understand it very well or one may convey knowledge to someone who understands it better than him – *Mustadrak al-Hakim,* 1/87. It is also narrated from the Prophet (s) that he said: (You hear from me and others will hear from you and some other will hear from those who have heard from you) – *Mustadrak al-Hakim*, 1/95. And 'Abdullah ibn ibn 'Amr who used to write (hadith or whatever he heard) from the Prophet (s), said, "O Prophet of God! Should I write whatever I hear from you?"The Prophet (s) said: "Yes, 'Abdullah said: Both when you are angry and pleased?"He said, "Yes taught to speak but the truth."*Mustadrak al-Hakim*, 1/105.
The People of Quraysh prevented 'Abdullah ibn Amar from writing the Prophet's hadiths so he stopped for a time. He said: I mentioned that to the Prophet (s) and he (s) said: "Go on writing, for by Him in whose hand is my soul, nothing comes out of it (pointing to his mouth) except the truth"– *Mustadrak al-Hakim*, 1/106.
'Abdullah ibn 'Amr related from the Prophet (s) that he said "Qaydu the knowledge". I said: "How? He said: "Write it down". *Mustadrak al-Hakim*, 1/106.

asked (the people) to tell him what chapters of the Qur'an had to be recited in the two Id prayers. 'Ubaydullahi says: '"Umar (May Allah be pleased with him) went out on an Id-day and sent someone to Abi Waqid al-Laythi to him about what the Prophet(s) used to recite on such a day. He replied: Surat Qaf and Iqtarabat (i.e. al-Qamar).[1]

Muslim has narrated in his Sahih from 'Abd al-Rahman ibn Bazi from his father that he said: A man came to 'Umar and said: I am in a state of impurity and I haven't found water, to have a ritual bath 'Umar said: Oh You needn't pray. 'Ammar said: oh leader of the faithful! Do you remember when I and you were on Sariyya (military patrol) and we happened to be in a state of impurity and could not find water? You did not pray but I performed tayammum i.e.dry ablution and prayed. Then the Prophet (s) said: you must have striken the earth with your two palms simultaneously, blow and then rub your face and the two outer parts of your hands with them. Then 'Umar said: Oh 'Ammar! Fear God (i.e keep it secret He ('Ammar) said: "if you like I will tell it to no one.[2]

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1. Al-Ghadir, 6/320. narrated from Muslim, 1/242, and Sunani Abi Dawud 2/280, and Mu'ata' Malik, 1 page 147, and Sunan Ibn Majah, 1/188, and Sahih al-Tirmidhi, 1/106, and Sunan Nasa'i, 3/184, and Sunan al-Bayhaqi,3/294, and the quotation here is from Ibn Majah.
2. Al-Sahih al-Muslim, 1/193, and it is reported in Al-Ghadir, 6/83, from Sunan Abi Dawud, 1/53, and Sunan Ibn Majah, 1/200, Musnad Ahmad, 4/265, Sunan al-Nasa'i, 1/59, 61, and Sunan al-Bayhaqi, 1/209.

There are many instances of this kind but we do not want to go into the detail. Without doubt this shows that the companions of the Prophet (s) were not concerned about preserving what they have heard or seen from the Prophet (s). They were not even thinking of preparing themselves for taking the lead in narrating Prophetic traditions and give *fatwa* (Islamic rulings) in religious issues, after the Prophet (s).

Ibn Hizam has said, the companions of the Prophet (s) in Madina, were busy with the concerns of life because it was difficult for them, to earn their living in Hijaz while the Prophet (s) used to pass *fatwa* (Islamic) to those of his companions who were regular attenders at the Prophet's sessions. These traditions were communicated to those who were absent though those who were present, who were not more than one or two.[1]

It was not the custom of the companions to ask the Prophet (s) about religious matters directly so that some preferred to wait for villager Arab to come from the oasis to ask the Prophet (s) questions about religious matters and in this way they listened to the hadiths (traditions) of the Prophet (s). Imam 'Ali ibn Abi Talib (ʻa) said: "Not all the companions of the Prophet (s) used to ask the Prophet about some and understand it, and some of them did ask but did not seek to understand, so that they preferred that a village Arab a passer-by or traveler would come and ask

1. Al-Usul 'Amma li-Fiqh al-Muqaran, p. 172 – narrated from Tamhid li-Ta'rikh al-Falsafat al-Islamiyya, p. 123.
2. Al-Ghadir 6/92 – narrated from Sunan al-Darimi, 1/50.

the Prophet of Allah (s) and they would listen to the answers.

The situation became so embarrassing because the companions were embarrassing the Prophet (s) with questions concerning things that had not happened and were not related to their real need or concern. They could not conceal their discomfot from this. It is quoted from 'Umar Ibn Khattab to have said: "by God, it is embarrassing for one to ask about something that does not exit because God has made clear the existing things." ibn 'Umar said:I have heard 'Umar Ibn Khattab cursing whoever asks concerning what has not happened or are out of existence.

It is no problem if the people ask the companions about the Prophet'sSunna and traditions in issues that the Muslims may confront the Muslims in future even though there is no need for them at present. In this way they can preserve the sunnah and hadiths of the Prophet (s) for the later generations after the Prophet (s), so that they can have a method for work and life.

Certainly it is no problem. The whole problem was that the companions of the Holy Prophet (s) never spared time for learning narrations (hadith) from the Prophet (s) and making it precise with an accurate and careful precision. They never prepared themselves to transmit the Prophetic heritage of knowledge to the succeeding or future generations. The idea of training people who would transmit the Prophetic heritage to the Muslim was not disregarded by the Prophet (s) nor was he (s) heedless of it.

In fact the Prophet (s) did designe a good plan for this important matter. This plan was, of course, laid through

the command of Allah the Most High, God willing, we will come to this point laterin this discussion.

2. Abstention from writing the traditions of the messenger of Allah (s)

If the Muslims were conscious of their mistakes for not recording down the Prophetic traditions during the life time of the Prophet (s) and putting things right after the Prophet (s) by writing down the sayings and traditions of the Prophet (s), which were at their disposal, the problem would have been less serious ang they would have been able to preserve for us a great deal of the Prophetic traditions from loss and damage.

There was a great number of reliable companions of the Prophet (s) particularly in Medina and in other Islamic cities in general who were known for their beng truthfulness steadfastness and abiding by the Sunna of the Prophet (s), but unfortunately despite this, we notice that a group of some prominent companions were – for unknown reasons, not in favour of the idea of recording down or writing the Prophetic traditions and the sayings of the Prophet (s); and they preventing people publicly and officially from talking to writine them.

They justified their abstention and aversion by giving excuses, about the reality and authenticity of which we doubt today but we do not extend our doubt to the sincerity of their intentions.

They justified this prohibition by claiming that writing down the Prophetic traditions and devoting one’s attention to them would divert one’s attention from the Book of Allah (The Holy Qur'an) or would make one mix up

between the Book of Allah and things other them the quran, justis the preceding nations did.

We notice that the later Muslim generations have kept good record of what remained of the Prophetic traditions of course, though this was after missing many opportunities bue they have not abandoned the Book of Allah, nor mixed between the Qur'an and other things.

In any case the aversion which some of the prominent companions maintained towards writing or keeping record of the Prophetic traditions is a historical fact and history and traditional sources confirm it. The great loss and damage from which Islamic culture and thought are suffering from as a result of losing a great portion of the Prophetic tradition is something that no one can justify or defend.

We have no reason to doubt this or that with regards to the intention of those who opposed writing the Prophetic tradition; although we are free to question the authenticity and reliability of their justifications. This hatred and abstention was clearly felt in some of the companions immediately after the Prophet's demise (s) and it became a religious stand which extended to the beginning of the second/eighth century during which as we shall see, the Muslims gave up writing and compiling the Prophetic tradition in amethodological manner.

Nevertheless, some of the companions of the Prophet (s) who took stand compiled for us some traditions (Sunna) of the Prophet (s). Only Allah knows how great what had been lost with the loss in the Prophetic tradition was and how the Islamic culture and education was harmed during this period, we shall explain, it below some historical

examples of and the official stand taken against the hadith of the Prophet of Allah (s) and his Sunna.

Al-Hakim has quoted 'A'isha (through his chain of transmission), to have said: My father gathered about five hundred sayings (hadiths) of the Prophet (s) and spent the night turning over and over, uneasy and way. This condition of his grieved me greatly, so I asked whether he was feeling uneasy because of pain or because he heard some bad news. When he woke up in the morning he said: "Oh my daughter! Bring me those Prophetic traditions that are with you."So I brought them to him He burnt them all and said: "I fear that where I die they will stay with you while they contain Prophetic traditions relate from a someone whom I trust and he might not have told me the truth and than I would be placed with those who behaveed like that."

'Umar Ibn al-Khattab used to prohibit the companions of the Prophet (s) from narrating the hadith of the Messenger of Allah (s).

Al-Hakim has reported that Qarzat ibn al-Ka'ab said: "We set out aiming to go to Iraq, and 'Umar Ibn al-Khattab was in our company. When we reached a placed named Sirar, he performed ablution and said: Do you know why I have accompanied you to this place? They said: Yes, because we are companions of the Holy Prophet (s), he said, you will come across village people who recite the Qur'an producing a sound like that of the bees, so, do not expose them to Prophetic traditions, lest they should keep you

occupied with it, so take out the Qur'an and narrate litlle from the Prophet of Allah (s).[1]

Al-Hakim has also reported (through his chain of transmission) from Sa'd ibn Ibrahim from his father that 'Umar ibn al-Khattab said to Ibn Masu'd, Abu al-Darda', and Abu Dharr: "What is this hadith (that you are narrating) from the Messenger of God?" He (the narrator) thinks 'Umar detained them in Madina till his death.[2]

Tabrany has narrated from Ibrahim ibn 'Abd al-Rahim that 'Umar detained three people; namely, Ibn Masu'd, Abu al-Darda' and Abu Masu'd al-Ansari, and said to them, "You have narrated so many traditions from the Prophet of God (s),"so he kept in detention until he died."[3] Abu Hurayra has said: "None of us dared to narrate from the prophet (s) until 'Umar died."[4]

During 'Umar's reign the ardent need made the companions of the Prophet (s) write the hadith of the Messenger of God (s) but 'Umar Ibn al-Khattab prohibited them.

Al-Suyuti has narrated in Tanwir-al-Hawalik: From al-Zuhri Urwa ibn al-Zubayr that 'Umar ibn al-Khattab intended to write down the hadith of the Prophet (s) so he sought the advice of the companions of the holy Prophet (s). The majority of them approved of the idea.

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1. Mustadrak al-Sahihayn by Hakim, 1/102.
2. Mustadrak al-Sahihayn by Hakim, 1/110.
3. Al-Ghadir, 6/294 narrated from Tadhkirat al-Huffaz, 1/7, Majma' al-Zawa'id 1/149.
4. Al-Ghadir, 6/294, narrated from Ibn al-Athir's History, 8/107.

'Umar waited for a month (struggling with himself on the matter) praying to Allah to choose what is best for him because he was hasitant. Then, one day decided for him. Then he said: "Truly, I have mentioned to you before that I was thinking of compilation of the Sunna or hadith of the Holy Prophet (s) which you have already know. But then, I remembered that some people of "Ahlul Kitab" i.e. the People of the Book) before you had written a number of book alongised the Book of God. They dung on them and abandoned the Book of Allah but as for me, by God, I would not mix the Book of Allah with anything," for this reason, he gave up the idea of writing and compiling the traditions of the Prophet (s)."[1]

The end of the reign of 'Umar ibn 'Abd al-'Aziz the Muslims at began to attach importance to recording the Prophetic traditions.[2]

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1. Tanwir al-Hawalik by Suyuti, 1, C 4.

2. Surprisingly enough, the Prophet (s) had several times pointed to the occurrence of the problem of limiting ourselves to the book of *"Allah"*only, and turning away from the Prophetic traditions and its narrations.
al-Hakim has narrated in his *Mustadrak,* 1/108 from Ubaidullah ibn Abi Rafi'I, from his father, that the Prophet (s) said: "A day will when some of you sit on their bench and when some of our my affairs –I have commanded and forbidden – comes to him, he says: "i don't know (this), we will only follow what we have found in the Book of *"Allah," i*.e. the Qur'an.
al-Hakim has also narrated in 1 p.109 of the same book of his from Ubaidullah ibn Abi Rafi'i that the Prophet (s) said: "i do

Suyuti says: al-Harwi has narrated in *Thamm al-kalam* through Yahya ibn Sa'id from 'Abdullah ibn Dinar that he said: Neither the companions of the Prophet (s) nor the (i.e. the "Tabi'in") were writing down Prophetic traditions. They were only relating them verbally and others would memorize them, except the book of Sedaqat i.e. poor-alms giving and some limited material which, the reasercher might discern after careful analysis, so the leader of the faithful 'Umar ibn 'Abd al-'Aziz sent a letter to Abubakr al-Hazmy asking him to look into whatever is left of the Sunna and hadith and write them down.[1]

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not know those who do not make any effort when an injunction of mine of what I have commanded and forbidden come to them he say: "We don't know (this), this is the Book of "*Allah" (*Qur'an), and this (issue) is not in itare stronge tome. "
Al-Hakim has also narrated in 1/109 that the Prophet (s) said (while people were gathering round him): "i aissociate myself from those who, when thay hear of what I have commanded and forbidden they recline on their bench and say: "Whatever we find in the Book of *"Allah" (*Qur'an) we abide by it, otherwise we do not."
al-Hakim has also reported in 1/109 from Miqdam ibn Mu'ad Yukrub a companion of the Prophet (s) that he said: "The Prophet (s) forbid things on the day of Khaybar, such as riding a domestic donkey and other things, besides, the Prophet (s) said: "i in near the future some of you will sit on his bench relate my hadith and would say: "Between me and you is the Book of "*Allah,"*what ever lawful we found in it we take it to be lawful, and what we found unlawful in it we take it to be unlawful, while (the Prophet (s) has forbidden what *"Allah"*has forbidden.
1. Tanwir al-Hawalik, 1/4-5.

Malik says in the the *Muwatta'* in a narration of Muhammad ibn Hasan: Yahya ibn Sayyid told us that 'Umar ibn 'Abd al-'Aziz had written to Abubakar ibn Muhammad ibn 'Amr ibn Hazm asking him to take care of whatever is left of the hadith of the Prophet (s) and his tradition and the like and write them to him lest knowledge should decay and scholars fade away. Bukhari has narrated it in his Sahih and Abu Naim in Ta'rikhul asbahan in this way: 'Umar ibn 'Abd al-'Aziz wrote to different places ordering that the hadith of the Holy Prophet of Allah (s) be compiled.[1]

Ibn 'Abd al-Bir has narrated in *Tamhid* through Ibn Wahab that he said: I heard Malik saying: 'Umar ibn 'Abd al-'Aziz used to send letters to different cities and teach the people the traditions and figh. Also, he used to send letters to Medina asking people of what has happened. He wrote to Abubakar ibn 'Umar ibn Hazm and asking him to compile the Prophetic traditions and send him a letter.

Hafiz ibn Hajar says in his commentary on Bukhari at the end of the aforementioned note: this is an indication of was the time of the initiation of writing the Prophetic traditions. Then he adds "The first person who wrote Prophetic traditions at the order of 'Umar ibn 'Abd al-'Aziz is Ibn Shihab Zuhri."[2]

Ibn Hajar al-Asqalani says: The Prophetic traditions were not written or organized in books at the time of his

1. Tanwir al-Hawalik.
2. A knowledgable man from Hijaz and Sham who died in the year 124/741.

companions or during the generation after them for two main reasons, one of it was that they as mentioned in Sahih Muslim, were prohibited from writing them from the beginning all for fear of their being mixed with the Holy Qur'an. The second reason was their great power of memorization, Also most of them could not read and write, but towards the end of the age of (Tabi'in), the Prophetic traditions were written and arranged into chapters when Islamic scholars spread in the cities and big towns and the innovations of the Khawarij the Rawafids and the deniers of pre-destination increased, and the first person to compile the traditions to that effect was Rabi from Sabih and sa'id ibn Abi Aruba and others: They arranged the traditions in separate chapters until the eminent people arranged the religious injuncitions. Imam Malik, for example, wrote *Muwatta'* and included in it strong traditions of the people of Hijaz. Then, at the beginning of 200/815 some of the leaders among the jurists saw that the Prophetic traditions had better be separated from others.[1]

The aforementioned notion indicates a number of things as show in the following:

A. The companions did not compile the sayings of the Prophet (s) in a book nor there is a trace of a book of hadith of the Prophet of God by the companions of the Prophet (s).

B. There was an increasing need for writing the sayings of the holy Prophet (s) during the reign of 'Umar ibn al-

1. Muqaddimat al-Fath al-Bari by Asqalani, pp. 4-5.

Khattab except that he prevented people from writing them under the pretext that the traditions would be mixed up with the Holy Qur'an or that they would divert people's from the Qur'an.

C. The authorities' negligence of writing the hadith of the Messenger of God (s) led the fabricators to invent unfounded traditions and the spread innovations among the Muslims.

D. Similarly, the continuing wars between the Muslims and the neighboring states like Iran, Sham, Iraq, etc, resulted in the martyrdom of a great number of learned companions of the Prophet (s) and Tabi'in (the generation after the companions) and caused a great loss in Prophetic traditions, and with the with the death of a number of great scholars, the scientific legacy of the Prophet of the (s) was almost lost.

E. To save the situation, 'Umar ibn 'Abd al-'Aziz an Um auid Khalifas took immediate action to preserve the left-over of the hadiths of the Prophet (s) that were retained by the Tabi'in; this action was taken at the beginning of the Second/eighth century because 'Umar ibn 'Abd al-'Aziz came to power in 99/717 and died in 101/719. He 'Umar ibn 'Abd al-'Aziz wrote a letter to Abubakar ibn Hazm urging him to compile the sayings and tradition of the Prophet (s), but unfortunately 'Umar died before the compilation was completed.

F. This effort and initiative died with the death of 'Umar ibn 'Abd al-'Aziz but after a time it was revived and pursued after that by Muhammad ibn Muslim ibn Shahab al-Zuhri on the order of Hisham ibn 'Abd al-'Aziz. Subsequently writing prophetic traditions spread widely

among the generation that came after Zuhri. The first actuall movement of writing prophetic traditions was between 120/737 and 150/767.[1]

The reader can imagine how immense the loss and damage were ing the area of the Prophetic traditions during this long period of time which continued until around the beginning of the second century after Hijra.

Frankly speaking, during this long period of grievous negligence and reluctance to write Prophetic legacy into writing, a great deal of the traditions and the sayings of the Prophet (s) were lost, and the little that was memorized by the companions of the Prophet (s) and the Tabi'in did not meet adequately the Muslim's needs for knowing Allah's laws and injunctions. This is what made them in need of "Ijtihad."

3. The problem of fabrication and fabricators

It was natural to find some seekers of worldy desires forged hadiths and ascribed them to the Prophet (s). To satisfy their desires, they forged so many hadiths that it was difficult to distinguish the authentic hadith from the fake one. Many traditions were mixed up with the sound ones despite the efforts made by the scholars of hadith. On the other hand, a great number of sound traditions which were mixed wthe the poor ones were rejected by the scholars of hadith and were regarded as weak traditions because they did not have the conditions of autheintic

1. Tamhid li-Tarikh al-Falsafat al-Islamiyya, p. 195, 198 – narrated from al-Adwa' by Ibn Rayya, p. 226.

narrations. This of course, gave rise to disagreements between jurists in *fatawa* i.e. religious verdicts a great number of hadiths were lost and lies and fabrications infiltrated into reliable hadith books. Consequently, the confusion between the authentic hadiths with the forged ones was very common.

The forged hadiths upon the Prophet of God (s) were too numerous to mention it is even quoted from Bukhari, the author of Sahih al-Bukhari to have said: "I have memorized one hundred thousand unsound hadiths."[1]

Ishaq ibn Ibrahim used to say that: He memorized four thousand forged hadiths.[2]

Ajluni made a mention of a number of fabricated traditions, fabricated books and fabricators of hadith in the last chapters of his book *Kashf al-Khifa'*. In this book from page 419 to 424 he has listed one hundred sections mostly on "fiqh." At the end of each section he said: the hadiths are not right or they are not authentic and soon.

Muslim has narrated from Abu Hurayra that he said: The Prophet (s) said: "There will appear some imposters and liars towards the end of this world. They will relate to you of the fabricated traditions which neither you nor your

1. Al-Ghadir, 5/291, narrated from Irshad al-Sari by Qastalani, 1/33.
2. Al-Ghadir, 5/292 narrated from Ta'rikh al-Khatib al-Baghdadi, 6/352.

ancestors have heard before. Beware of them or they will mislead you or put you to trial."[1]

It might be that there were some people known for their being pious and God-fearing who were engaged in fabricating traditions under the pretext of softening people's hearts through admonitions, stimu lating them to do righteous deeds and making them fear Allah's chastisement.

Muslim has reported from Muhammad ibn Yahya ibn Sa'eed al-Qattan from his father that he said: "We have not seen in which the pious people tell lie as much as they do in the field of Prophetic traditions."[2]

Muslim has narrated from Abu Ziyad from his father that he said, I met one hundred people in Madina all of whom were trustworthy but people did not take traditions from them.[3]

Among the traditions reported on of fabrication is the narration of malla 'Ali al-Qari (storyteller) in a book called "***Asrari Marfu'a***" he said It is reported that after Ahmad ibn Hanbali and Yahya ibn Mu'in prayed in a Mosque in Rasafa, a storuteller stood up and told the followingstory: "Ahmad ibn Hanbali and Yahya ibn Mu'in have both narrated that 'Abd al-Razzaq reported from Momar from Qatada from Anas that he (Anas) said, that the Messenger of God (s) said: "Whoever says "*La ilaha illa Allah* (there

1. Sahih Muslim, 1/9.
2. Sahih Muslim, 1/13.
3. Sahih Muslim, 1/11.

is no god except Allah), Allah will create from him a bird with a golden peak and feather is made of Murjan from each of these words. He continued his story up to what could run nearly twenty pages. This story made Ahmad ibn Hanbali and Yahya ibn Mu'in stare at one another in surprise. Yahya ibn Mu'in said to Ahmad ibn Hanbali, Have you the one who narrated this hadith to him? Ahmad ibn Hanbali answered, by God, I have never heard this (tradition) before!

After he had completed his story and received a lot of gifts from the people, he then sat down waiting for more gifts. Yahya ibn Mu'in gestured to him by making sign with his hand to go to him. Then he went closer to him, hoping that he would get more gifts. When he drew near them, Yahya ibn Mu'in said to him, who narrated this hadith to you? He said: Ahmad ibn Hanbali and Yahya ibn Mu'in. Yahya said: I am Yahya ibn Mu'in and this is Ahmad ibn Hanbali. We have never heard such a hadith from the Messenger of Allah (s), if you can not belp telling lies then you would ascribe it to someone other than us. The storyteller said: are you Yahya ibn Mu'in? Yahya said: Yes I am. The storyteller said: I have been hearing that Yahya ibn Mu'in is a fool, but I have never believed that except now. Yahya said: How do you know that I am a fool? He answered: because you think that there is no other Yahya ibn Mu'in and Ahmad ibn Hanbali in this world except two of you. I have written traditions from nearly seventeen pepple with the same name of Ahmad ibn Hanbali and Yahya ibn Mu'in. Then Ahmad covered

his face with the sleeve of his shirt and said to Yahya, "let him to go."So he left looking at them mockingly."[1]

In this way fabricator, seeking to achiev many goals which we do not want to mention here, started fabricating traditions and attributing them to the Prophet (s) immediately after the demise of the Prophet (s) and thereafter.

We can realize the gravity of this fabrication movement when we know that Abu Dawud whose Sunan contains 4,800 traditions has selected them from among 500,000 traditions.

On the other hand, *Sahih al-Bukhari* contains 2,761 traditions which he selected from amoung approximately 600,000 traditions.[2]

Ahmad has narrated in his *Musnad* 3,000 traditions which he has selected from over 750,000 traditions and he himself memorized one million traditions.

Ahmad ibn al-Furat who died in 285/898, has written 1,500,000 traditions, from which he chosen only 300,000 which he used in his works on the Qur'an Exegesis, religious inujctions, grammar, and so on.[3]

Whatever the scholars of Prophetic tradition exqggerated the idea of separating the fabricated traditions from the authentic ones, a great number of fabricated traditions had

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1. Al-Asrar al-Marfu'ah al-Akhbaril Mawdu'a, p. 55.
2. Al-Ghadir, 5/292, narrated from Tabaqat al-Huffaz by Dhahabi, 2/154.
3. Al-Ghadir, 5/293, narrated from Khulasat al-Tahdhib, 9.

without doubt crept into many famous and recognized books of traditions of the Prophet (s) by which the majority of the Muslims abide. Many of these traditions have come through into authentic chains of transmission.

Sometimes, fabricators carried out their job very skillfully inseting the traditions between the well-recognized chains of transmission and sources so cleverly that it was difficult even for the experts to distinguish the forged hadith from the sound one.

On the other hand, many authentic traditions the Prophet (s) himself were rejected by the experts because of their lock of sound transmission. As a result, so many Prophetic traditions were lost or mixed up with unsound ones and Muslims lost the heritage bequeathed to them by the Messenger of God (s).

Second: How the Muslims pave the way for Islamic legislation

For this reason and many other reasons, the Muslims faced a great problem after the prophet's demise in inheriting Islamic laws contained in the Prophetic traditions. There is no need to support this claim with more proofs because Muslim's resorted to personal views, independent judgument (Ijtihad), analogy and preference for extracting Islamic laws is concrete evidence immediately after the demise of the Prophet (s). Islamic scholars would not have resorted to personal views and (ijtihad) if there had been no such obstacles. The best definition of Ijtihad can be the use of Islamic legal proofs to get to the Islamic (shari'a) laws or practical duties of the "*Mukalaf*" (i.e. an adult Muslim to whom abiding Islamic laws and duties are

obligatory), i.e. both shar'i and intellectual duties. Although ijtihad ways are subject to bitter arguments and criticisms, (ijtihad) dose not give the jurist authority other more than that of the ruling (fatwa) which he gives. The authority of ruling does not mean other them to justify a servant's guilt or innocence before God (in the divine court of justice on the Day of Judgment).

Whether or not a law invokes punishment has to be decided by realization lies on the "Mukalaf" but one's being pardoned or called to account if one commits mistakes is decided by Good. Therefore, the mujtahid, depending on the shar'i evidence makes every effort to infer a shar'i law or practical duties in the scope of the proofs available to him.This, however is not enough to verify the in its real sense, law. It is only useful to see whether or not it is incumbent on the Mukalaf to carryout an injujction. This is what is meant by "Hujjiya" i.e. authority, and having authority. The over apparent law does not mean to attain to actual divine law. Thus, even if the authority is definite, its identicality legal with the actual law of God by a jurist, is not definite. For this reason the word *Zann* (supposition) is found with some of the definitions of Islamic scholars of "Ijtihad" as narrated from Amidi and others.

In his definition of ijtihad Amidi says: "in terminology it means making every effort to discover the supposed conception of shar'i law in such a way that one feels one can do nothing more."[1]

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1. Irshad al-Fuhul by Shawkani, p. 250.

According to the definition of supposition by Amidi certainty in the origin of authon’ty but in the conformity of Ijtihadd with the real divine law. So, it with is only a supposition of the conformity of the outcome of the lawful proofs of the true divine law. Therefore it is important to note that when the jurist can do nothing more than giving a supposed view of *al-Saghir* religious rufing rulings, and he knows that he may have made mistakes in his effort to derive the Islamic law.

Thirdly: Has Islam opened a way for the succeeding generations to get access to the prophetic traditions?

"Ijtihad" (independent judgement) versus what is found in the Qur'an and Sunna.

There is no doubt that whatever is said regarding the authority of this "Ijtihad" after the demise of the Prophet of God (s) Ijtihad carries no weight before what the Qur'an and Sunna so therefore there is no "Ijtihad" where there is shar'i evidence in the texts. This opinion is accepted by all Muslims. In other words, Ijtihad becomes null in the presence of shar'i texts. In other words, this opinion is adopted by all Muslim schools of thought. When there is evidence in the texts, Ijtihad has no meaning whatsoever, for that, the Muslims all over the world accep the idea that Ijtihad versus the texts is null and void. Here this question may arise: Has God assigned Muslims a source for Muslims to refer to when they have questions about their wordly or religious affairs in order to ensure the continuation of the Prophetic tradition or was it that Almighty has left them dependon their own views and on Ijtihad (independent judgement?

Secondly, was there a source after the Qur'an and Prophetic traditions after the demise of the Messenger of Allah (s) for Muslims to refer to whenever they wanted? Or the door for accessing the Prophetic tradition was closed to them after the demise of the Prophet (s) and no way was left for them except sayings of the Prophet (s) which have been reported by his companions. We have alredy mentioned the unfortunate condition of these narrations, the problems they encountered and their historical records; therefore it is not possible in many cases, to to rely on them easily.

We will, God willing, try to answer this question later on. Follow if this is the case, we will see if it is right to say that God Almighty has opend another way to us for accessing the Prophetic tradition and if, according to this way, it is right to quote the Prophet (s), so it is not right to resort to Ijtihad when we have evidence from the (Prophetic) texts. This study aims at making answer these questions in this book, God willing.

THE IMAMATE (LEADERSHIP) OF AHL AL-BAYT (‘a)

A look at the biography of the Messenger of Allah (s) and his tradition will make us believe whole-heartedly that the Prophet (s) has been charged by God Almighty prepare the ground for the caliphate of member of his Ahl al-Bayt after him in as far as the Muslim’s religious and worldly affairs are concerned.

The Prophet (s) did his best in this regard, he worked hard to prepare his Umma (community) to refer to Ahl al-Bayt (‘a) after him in their religious and worldly affairs: He also worked for preparing 'Ali ibn Abi Talib (‘a), whom he chose from his Ahl al-Bayt, to be a *marja'* (expert authority who would shoulder the responsibility of catering to the Muslim's needs both materially and spiritually and as guide in understanding their religion and in solving their ambigious matters. The Prophet (s) pro claimed his intention of referring to his purified family members (‘a) in many places and on many occasions. The Prophet (s) was expressing more and more emphasis on the importance of this issue especially as the last days of his life drew near. Here we can not expound all the Prophetic traditions and the occasions in which the Prophet (s) directed the Muslims’s attention towards his Ahl al-Bayt but we will try to take a glance at some examples through which we can get to the main point of our discussion that is the verse of purification.

1. The tradition of the two weighty things (hadith thaqalayn)

This tradition has been reported in several ways. It seems the Prophet (s) had said this hadith in more than one occasion, and then scholars of traditions, Qur'an exegesis and the scholors of history have narrated it in different ways. Here we will quote some of the ways in which it has been reported in books of tradition.

"O people I am but a human being, I am about to be called (by God) and answer (i.e. die), and I am leaving to you two weighty things which if you hold fast to them both - or in another narration - (which if you cling to them both) – you will never go astray. They are: the Book of Allah (i.e. the Qur'an) and my progeny (Ahl al-Bayt). One of them is weightier than the other and they will never separate until they come to me at the pool (of *Kawthar*). So fear God and see what how you will act towords them after me (or in another narriation how you will keep your promis to me in them). In another narration; the Gentle, All-aware God has informed me that they will never separate from one another until they meet me. So do not go before them lest you should perish. Do not teach them for they know more than you. You will soon come and see me at the pool (of Kawthar), and I will ask you concerning about the "*thiqalayn*," (the two weighty things) and how you have behaved towards them after me, whoever faces my Qibla and accept my call should behave well towards them."

What we have mentioned shows the various ways of narration of the hadith. For further details one may refer to

"*al-Risalat al-Qayyima*" published by Dar al-Bayn al-Taqribb Madhahib al-Islamiyya.[1]

This tradition has been reported in varios ways in Sahih Muslim vol. 7, p. 122, *Sunan al- Tirmidhi*, vol. 2, p. 307, *Sunan al-Darmi*, vol. 2, p. 432, *Musnad Ahmad ibn Hanbal*, vol. 3, pp. 14, 217, 26, 59, vol. 4, pp. 366, 371, vol. 5, pp. 182, 189; *Khasa'is Nisa'i*, p. 30, in *Mustadrak al-Hakim*, vol. 3, p. 109, 148 and 533, al-Hafiz al-Kanji al-Shafi’i in his book *Kifayat al-Talab* (the first chapter, p. 11) pointing to the authenticity of the sermon given by the prophet somewhere near a river called Khum says, after narrating the tradition Muslim reported it in his *Sahih* and Abu Dawud and Ibn Maja al-Qazwini both reported it in their books also in chapter 61, p. 130, and "Tabaqat" by Muhammad ibn Sa'd al-Zuhri al-Basri, chapter 4, p. 8, *al-Hilya* by Abu Nu'aym al-Isfahani, vol. 1, p. 355, *Usd al-Ghaba* by Ibn al-Athir al-Jazari, vol. 2, p. 12, vol. 3, p. 148; *al-'Iqd al-Farid* by ibn 'Abd Rabbih al-Qurtubi in the second part of the Prophet’s farewell sermon (pp. 158, 347) and *Tadhkirat al-Khawas* by Ibn al-Jawzi, chapter 12, p. 332, where he, quoting his grandfather says: according to the accountin Abu Dawud’s Sunan and according to Tirmidhi and Radin in *al-Jam' bayn al-Sihah* "it is indeed surprising how the tradition of Zayd ibn al-Arqam which Muslim has narrated in his sahih was hidden from my grandfather…." insanul-Uyun by Nurudeen al-Halabi al-Shafi'I, vol. 3, p. 308, *Zakha'ir al-'Uqba* by Ahmad ibn 'Abdullah al-Tabari p.16, *al-Siraj al-Munir* by 'Azizi al-Shafi'i which is in "*Sharh al-Jami' al-Sagir*" by

1. Hadith al-Thiqalayn, Dar al-Taqrib, p. 6-9.

al-Suyuti, vol. 1, p. 321 and also in its footnote by Shaykh Muhammad al-Hanafi, *Fusul al-Muhimma* by Ibn al-Sabbagh al-Maliki p. 2, "*Nasim al-Riyad*" by Shihab al-Din al-Khafaji vol. 3, p. 410, and in its footnote *Sharh al-Shifa'* by 'Ali al-Qari, *Muntakhab Kanz al-'Ummal* by Muttaqi according to the foortnote to Ahmad ibn Hanbal's "*Musnad*", vol. 1, pp. 96, 101, vol. 2, p. 390, vol. 5, p. 95; *al-Kashf wa 'l-Bayan* by Tha'alibi in the commentary on the verse of *I'itisam* (i.e. Holding fast). vol. 3, p. 18, on *Tafsir al- Nizam* by Naysaburi in the commentary on the verse of I'tisam vol. 1, p. 257, (vol. 4) in the commentary of the verse of Mawaddah love for the kinsfolk, p. 96 and in the commentary on the verse "Soon shall we attend to you, O ye two big groups (men and jinn)!" p. 212, Ibn Kathir al-Dimashqi in the commentary on the verse of Mawaddah, vol. 4, p. 113, and in the verse of purification vol. 3, p. 485, and in his *Ta'rikh*, vol. 5 or vol. 6, in the tradition of Gadir, "*al-Muwahib al-'Aliyya*" by Husayn al-Kashifi in the commentary on the verse "Soon shall we attend to you O, you two big groups (men and jinn) "*al-Nihayah*" by Ibn al-Athir al-Jazari vol. 1, al-Durr al-Manthur by Suyuti p. 155, *Lisan al-'Arab* by Jamaludeen al-Ifriqi al-Misri vol. 6 in "*Lughat al-'Itra*" "*Lught Ath-Thaqal wal-Habl and al-Qamus*," by Majd al-Din al-Shirazi, vol. 13 in "*Lughat al-Thaql*", *Muntaha al-Irab* by 'Abd al-Rahim al-Safi in "*Lughat al-Thaql*, the commentary on *Nahj al-Balagha* by Ibn al-Hadid al-Mu'tazali, vol. 6, in the discussion on the meaning of "'Itra," p. 130, "*Madarij al-Nubuwwa*" by 'Abd al-Haqq Dihlawi p. 520, "*al-Manaqib al-Murtadiya*" by Muhammad Salih al-Tirmidhi al-Kasfi, p. 96, 100 and 472, *Miftah Kunuz al-Sunna*, pp. 2, 448, "*Masabih al-*

Sunna" by Imam al-Baghawi al-Shafi'i, vol. 2, p. 205 to 206, Ibn Hajar in "*Sawa'iq*", pp. 75, 87, 90, 99, 136, *"Is'af al-Raghibin*" with a footnote of "*Nur al-Absar*" p.110, "*Yanabi' al-Mawaddah*" by Sulayman ibn Ibrahim al-Balkhi al-Hanafi, pp. 18, 25, 30, 32, 34, 115, 126, 199, 230, 238, 301.

The great 'Allama - the sun of the heaven of knowledge and grandeur, the reviver of Imamiyyah school of thought, Sayyid Mir Hamid Husayn al-Hindi, may God the Almighty elevate his position- has narrated it from close to 200 great scholars of the (Imamiyyah) from the second/eighth to third/ninth centuries. From among the companions of the Prophet (s), more than 30 men and women all have narrated this noble tradition from the Prophet (s). The main points in this hadith are:

1. The Prophet (s) has declars that the members of his Ahl al-Bayt and the Qur'an are equal and that the two will never sepparte until they come to him at the pool on the Day of Judgment.

2. He regards holding fast to them a means of preservation from going astray.

3. He (s) admonishs the Muslims to hold fast and adhere firmly to them.

4. He (s) also admonishs the Muslims not to teach them or go ahead of them in speech or in action for they are more knowledgeable than them.

Indeed, we find in some of these narrations solid evidence that Muslims should return to them to know the lawful and the unlawful and with respect to the Divine limits and injunctions.[1]

2. The Tradition of the Ark

It is related that Hanash al-Kinani said: I heard Abu Dharr say while holding the doors of Ka'ba: O people as for those who have known me verily I am the one whom you have known, and as for those who do not know me, I am Abu Dharr, I heard the Prophet of God (s) say: "My Ahl al-Bayt are like the Ark of Noah, whoever boards it will be safe and whoever keeps aloof from it, will drown."

Al-Hakim has said in his *Mustadrak Sahihayn*, vol. 2, p. 343: This tradition is authentic and there is no doubt about it. He has also narrated it from Hanash in vol. 3, p. 150. Muttaqi has reported it in Kanz al-'Ummal through the same source, vol. 6, p. 216, al-Haythami has reported it in Majma vol. 9, p. 168. This tradition has also been reported in Hilyat al-Awliya' vol. 4, p. 306 from Sayyid ibn Jubayr from Ibn 'Abbas. Also al-Muhibb has narrated it in *Zakha'ir*, p. 20 in the same way. al-Khatib al-Baghdadi has reported it according to the account of Anas ibn Malik in his Ta'rikh vol. 12, p. 19, and Suyuti has narrated it in Durr al-Manthur in his commentary on the words of the Most Exalted God: "And when we said: Enter this city then eat from it a plenteous (food) wherever you wish, and

1. The mentioned sources are taken from *Al-Ghadir* of 'Allama al-Amini.

enter the gate making obeisance and say, forgiveness so that We will forgive you your wrongs" (the Qur'an: 2:58) and has taken it from Ibn Abi Shayba from 'Ali ibn Abi Talib (ʿa). Also, al-Suyuti has narrated it through 'Ali ibn Abi Talib in *Kanz al-'Ummal*, vol. 6, p. 250, and also in vol. 6, p. 216. Also al-Manawi has reported it in *Kazz al-Haqa'iq*, p. 132.[1]

3. The tradition of the city of knowledge

Huzaifa has narrated from 'Ali (ʿa) that the Messenger of Allah (s) said while addressing 'Ali (ʿa): "I am the city of knowledge and you are the gateway to it, whoever claims that he can get to the city through other than the gate has lied."

Al-Harith and 'Asim have reported from 'Ali (ʿa) that the Messenger of Allah (s) who said: "I am the city of knowledge and 'Ali (ʿa) is its gate and houses cannot be entered except through their doors."

According to another narration the Prophet (s) has said: "I am the city of knowledge and you are its gate, whoever thinks he can enter the city through other than the gate has told a lie.

1. We have quoted the aforementioned chains from the: Fada'il al-Khamsa fi al-Sihah al-Sitta by Sayyid Murtada al-Firuzabadi, 2/56-58.

Ibn 'Abbas quotes the Messenger of Allah (s) to have said: "I am the city of knowledge and 'Ali (‘a) is its gate; whoever seeks for knowledge should turn to its gate."[1]

The tradition has been narrated by al-Hakim in Mustadrak vol. 3, pp. 126, 127, 128; Ibn Kathir in *Ta'rikh*, vol. 3, p. 358, Khatib in *Ta'rikh Baghdad*, vol. 2, p. 377, Dhahabi in *Tadhkira*, vol. 4, p. 28, Khawarizimi in *al-Manaqib*, p. 49, Ibn Athir al-Jazri in *Usd al-Ghaba*, vol. 4, p. 22, Muhammad ibn Talha al-Shafi'i in *Matalib Su'ul*, p. 22, Sibt ibn Jawzi in *Tadhkirah*, p. 29, Kanji Safi'i in *Kifaya* pp.98-102, Muhibb al-Tabari in *Riyad al-Nadra*, vol. 1, p. 192, *Zakha'ir 'Uqba*, p. 77. Hafiz Shams al-Din Ahmad al-Dhahabi has mentioned it in the *Tadhkirat al-Huffaz*, vol. 4, p. 28, and said: This tradition is authentic, and it has been related by Haythami in *Majma' al-Zawa'id*, p. 144, and *Ibn Hafar al-'Asqalani* in *Tahdhib al-Tahdhib*, vol. 7, p. 337, who said in *Lisan al-Mizan*: This tradition has been narrated in different ways in *Mustadrak al-Hakim* and the least that can be said about it is its originality. It has also be narrated by, Ibn Sabbagh al-Maliki in *Fusul Muhimma* p.18, Badr al-Din Mahmud ibn Ahmad al-Hanfi in *'Umdat al-Qari*, vol. 7 p.63, and Suyuti in *Jami' al-Saghir*, vol. 1, p. 374.[2]

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1. Al-Ghadir, 6/79.
2. We have quoted these sources from Al-Ghadir 6/61 to 77. For further knowledge refer to this book which contains many sources of hadith books.

Some leading experts in Prophetic traditions have corrected this tradition. Shaykh 'Abd al-Husayn al-Amini has mentioned them in *al-Gadir*.[1]

There are other prophetic traditions carrying the same meaning mentioned in *al-Ghadir* by al-Hujjat al-Mujahid Shaykh 'Abd al-Husayn al-Amini.[2] They are as follows:

"I am the house of wisdom and 'Ali is its door."[3]

"I am the house of knowledge and 'Ali is its door."[4]

"I am the scale of knowledge and 'Ali is its arms.[5]

"Ali is the door of my knowledge and the one who expounds to my community after my demise what I have been sent with."[6]

"Oh Umm Salama bear witness and listen, 'Ali is the Leader of the Faithful, master of the Muslims the

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1. Al-Ghadir, 6/78.
2. Al-Ghadir, 6/80.
3. Tirmidhi has reported it in Jami' al-Sahih, 2/214 Abu Nu'aym in Hiliyyatul Awliya, 1, page, and al-Baghawi fi MusayyibMasabih al-Sunna, 2/275, and other group whose number are close to sixty from among the memorizers and leading traditionists. See Al-Ghadir, 6/80.
4. Al-Baghawi has reported it in Masabih al-Sunna, of Tabari it in Zakha'ir al-Uqba, p. 77, passim. Al-Ghadir 6/80.
5. Al-Daylami has reported it in "firdaws al-Akhbar through Ibn 'Abbas and some followed him and narrated it from him, like al-Ajluni in Kashf al-Khafa', 1/204, passim. See Al-Ghadir, 6/80.
6. Al-Muttaqi has reported it in Kanz al-'Ummal, 6/156, and al-Suyuti in Kanz al-Jali fi Fadai'l 'Ali (‘a) who has made it the 38th hadith in the book. See Al-Ghadir, 6/80.

container of my knowledge and my gate through which people can get to me."[1]

According to al-Manawi's account in *Fayd al-Ghadir*, vol. 4, p. 356 the prophet (s) has said: 'Ali is the repository of my knowledge which means, the authority on interpreting my words, my special friend, the safe of my secrets, the mine of my gems and the reservoir in which a man can get the riches which he seeks after.

Ibn Durayd Says: This is among his succinct sayings which (s) has ever been used to indicate how special and precious the issue of the unseen is, about which no one is informed except him. This saying shows how the Prophet (s) is unstinting in his praise of 'Ali (ʻa).[2]

This collection of traditions mention that 'Ali (ʻa) is the door of his knowledge whoever wants to enter the house must pass through its door, a principle which is established by the Qur'anic verse: (And do not enter houses except through their doors) and that 'Ali (ʻa) is the basin of the Prophet's (s) knowledge. Moreover, the Prophet (s) commans his community to seek his (s) knowledge and tradition from 'Ali (ʻa).

What has already been stated is abundant evience for him who gives ear and is a witness because of its clear proof that the Prophet of Allah (s) has appointed pointed his Ahl

1. According to a narration by Abu Nu'aym and al-Khawarizmi in al-Manaqib, Al-Rafi'i in Tadwin, al-Kanji in al-Manaqib, al-Hamawi in Fara'id Simtayn, Shaykh Muhammad al-Hanafi in Sharh al-Jamiu Saghir, and in Al-Ghadir, 6/80.
2. Al-Ghadir, 6/81.

al-Bayt to be the source from which people learn their religion and the Sunna of the Prophet of God (s) after his demise.

4. Other traditions

The Prophet (s) has said: "The stars make the people of the earth secure from drowning and my Ahl al-Bayt make my community from disagrement. Therefore, if an Arab tribe opses them i.e. Ahl al-Bayt, it will have differences and be with the party of Satan."[1]

Al-Hakim says that the mentioned tradition has an authentic chain of transmission.

The Prophet (s) has also said: "'Ali is with the Qur'an and the Qur'an is with 'Ali (‘a), and the two will never separate until they come back to me at the pool (of Kawthar on the Day of Judgment)."[2]

Al-Hakim says: that this tradition has an authentic chain of transmission.

Also al-Hakim has reported in his *Mustadrak* that Zayd ibn al-Arqam said: The Prophet (s) has said: "Whoever wishes to live like me and dielike me and dwell in the everlasting Paradise which my Lord has promised to me, then he should take 'Ali ibn Abi Talib as his leader for

1. Mustadrak al-Sahihayn, 3/149.
2. Mustadrak al-Sahihayn, 3/124.

verily, he will never take you away from quidance or lead you to darkness.[1]

Al-Hakim says that this tradition has an authentic chain of transmisson.

This is just a small propertion of the traditions which are reported from the Messenger of Allah (s) concerning his Ahl al-Bayt (‘a) with respect to their being (officially) appointed as leaders and Maraji' (highest authorities to whom people refer when they want to know the lawful and the unlawful, the limits of Allah, the Most High, and the Sunna of the Prophet of Allah (s) after his demise.

Preparing ‘Ali (‘a) for the Imamate

Just as the Prophet (s) strived to prepare his community to accept his Ahl al-Bayt as leaders after his death, and to refer to them in knowing Allah’s limits, His injuctions and the His lawful and unlawful, he (s) strived to prepare 'Ali (‘a) a member of his Ahl al-Bayt to shoulder this great responsibility after him.

For this, the Prophet (s) gave special attention to 'Ali (‘a) taking care of him and by supporting him. 'Ali (s) was trained and brought up in the prophet’s house. Thus, 'Ali (s) grew up under the ouspices of the Prophet of God (s) since his childhood and he (‘a) was the first person to believe in him and followed his example.

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1. Mustadrak al-Sahihayn, 3 page128. Also al-Imam Sharaf al-Din has narrated it in al-Muraja'at, p. 27, from Kanz al-'Ummal, Hadith, no. 2577.

The prophet (s) took care and attached to 'Ali (‘a) more than he did to any of his companions. Of course, the person to who best describes the affection of the Prophet (s) towards 'Ali’s and his efforts in upbringing of 'Ali (‘a), and preparing the latter to assume the Muslim leadership is Imam 'Ali (‘a) himself.

Imam 'Ali (‘a) says in his famous sermon known as "Qasi'a": Certainly, yoy know my close to kinship the Prophet of Allah (s) and my special position with him, he (s) used to carry me on his laps when I was only a child he used to take care o me, press me to his chest, place me in his own bed, bring his body close to mine and make me breathe his smell.. He used to chew food and feed me with it. He never found a lie in my speech, nor weakness in any of my action. I used to follow him just as a young camel follows its mother. Every day he would display to me of his high traits and commande me to follow suit. Every year he used to go in seclusion to the hill of Hira, where no one could see him except me. In those days Islam kenw no believers belonging to one house except the Messenger of Allah (s), Khadija, and I being the third. I noticed the revelation light and breathed the scent of the Prophethood."[1]

All the afore mentioned Prophetic traditions concerning the Ahl al-Bayt, which are pint-sized water from an ocean show, as said before, that nothing distracted the attention of the Prophet (s) from taking care of the future of his mission and religion (Islam) He had prepared 'Ali (‘a) to take charge of affairs after him (s)

1. Nahj al-Balagha, pp. 300-301.

and transfer the Prophetic legacy of shar'i and divine limits to Muslims.

Let us listen to Imam 'Ali's painful words concerning what happened to the Sunna and traditions of the Prophet (s) after the prophet's demise, knowledge, those who ingerited the Prophet's heritance after the prophet's demise and Imam's assessment of the Prophetic traditions in common use. Imam's word's also refers to the Prophet's true words the fabricated false words ascribed to him, the truth he said and the lies which hypocrites ascribed to him. Imam 'Ali ('a) says: People know what is right and wrong, true and false, abrogating and abrogated, general and particular, definite and indefinite, exact and surmised still lies were told about the Messanger of God (s) in his lifetime so that he gave the following sermon: "Whoever many are those who attribute to me. Untrue accounts. So whoever does this deliberately, his abode will be in Hell. Imam 'Ali divides hadith narrators in to four categories, no more noless.

First is a hypocrite who pretens to be amoung the people of faith and looks like Muslim; he does not feel sinful when he deliberately attribute false things to Messenger of Allah – may Allah bless him and his descendants. If people knew that he was a hypocrite and a liar, they would not accept what he says and would not trust him.

But, they say he is one of the companions of the Prophet (s), and he met and heard the prophet's sayings, so they trust him and accept what he says. Allah has told the prophet (s) about the hypocrites and described them fully as He says: "When you see them, their bodies impress you; and when they speak you listen to their specch."They continued to live after the Holy prophet seeking nearness to the leaders of misguidance

and those who invite them to Hell throughe their falsehood and slandering. So, they entrusted to them the affairs and made them rulers over the people, and amassed wealth through them. People tend to follow their rulers and are after this world except those whom Allah has preseved. This is one of the four.

Second is he who had heard (a saying) from the Holy Prophet (s) but did not memorise it properly. He does not intend to lie. He has had the saying, he relates it, and he acts according to it and says: "I have heard it from the Messenger of Allah." If the Muslims know that he has commited a mistake, they will not accept it from him, and if he himself knows that he has been mistaken he will reject it.

Third is who has heard the Prophet order people t do some thing which later the Prophet farbade people from doing but the narrator does not know else, or he has heard the prophet order people not to do some thing which later he ordered them to do. But the narrator does not know that is he has retained in his mind the abrogated saying and no t retained the abrogating one. If he knew that it had been abrogated he would have rejected it, and if the Muslims knew that what they heard from him, had been abrogated they would rejected it.

Fourth is he who never attributes lies to the Prophet and hates falsehood in fear of Allah and to magify the Messenger of Allah. He has not forgotten what he heard (from the prophet) and retains (in his mind) all that he has heard (from the prophet), and he relates exactly what he has heard without adding oromitting anything. He has heard the abrogating tradition, retained it and acted

according to it, aned he has heard the aprogated tradition and rejecte it for the prophet's command is, like the Qur'an divided into abrogatine and abrogated, particular and general and definit and indefinite.

The Sayings of the prphet are two types: general and particular. Allah (Mighty and Majestic is He) says: "Whatever the Messenger give, you, take, and whatever he forbids you, give over." These who do not know what Allah, the glorified, or the Messenger of Allah meant get confused.

Not all the companions of the Messenger of Allah were in the habit of asking him and acquired. Some wished that some Bedouin or stranger would come and ask the prphet (s) (peace be upon him) so that they migh hear (what the prophet (s) said).

Imam 'Ali (ʻa) continues: "I used to see the Prophet (s) once during the day and once during night where in he had me follow every step which he took. The companions of the Prophet (s) knew that he never acted in this way with anybody else but me. The Prophet (s) used to come to my house to see me. Sometimes when I went to his house to visit him, he would allow no one to be with us; he would have his wives leave us. But when he (s) came to my house for something private, Fatima (ʻa) and my children would be with us. I would be ask him questions and he answer, and whenever I kept quiet or stopped or finished my talk, he (s) would open a conversation. No verse of the Qur'an was revealed to the Prophet (s) unless he read and then dictated it to me and I wrote it down with my own hand. He (s) would teach me its interpretation, meaning, abrogating and abrogated, the clear and ambiguous verses,

and particular verses. He (s) asked Allah to make me understand and memorize the Qur'an, and so I have forgotten no single verse of the Book of Allah, no discipline he taught and dictated to me, which I had written, since he (s) prayed for me with that supplication. He left nothing that Allah had taught him of the lawful and the unlawful, or the prescriptions and prescriptions that existe or would exist, or the books which were revealed to any (Prophet) before him about obedience or disobedience unless he (s) it taught me. I have not forgotten a single letter of it. Thereafter, he put his hand on my chest and prayed to God to fill my heart with knowledge, understanding, wisdom and light, then, I said: "O Prophet of Allah may my father and my mother be your sacrifice since you prayed for me with that prayer I have never forgotten anything and I have left nothing unwritten. Do you fear that I will forget?" He said: "No I do not worry about you of forgetfulness nor ignorance."

This is just an ower wiew of the Prophet’s plans, for preparing his Ahl al-Bayt (‘a) to be an authority to whom people refer when they have questions about religious affairs or about the lawful and the unlawful things, after him, and a review of some of the Prophetic traditions and the stances adopted by the Prophet (s) to prepare the Muslim nation to accept the leadership of his Ahl al-Bayt (‘a) and refer to them after his demise (s) when they want to inquire about the Sunna and sayings of the Prophet (s).

On one accasion the prophet (s) associate his Ahl al-Bayt with the Qur'an and says: "The two will never separate until they return come to me at the pool (of Kawthar on the Day of Resurrection)" and regards holding fast to them immunity from error and deviation.

In another occasion, he compares them with the Ark of Noah (‘a), which preserves those who boards it and whoever remains behind is drowned and will find no preserver other than it.

Then, he (s) compares them to the stars which give the people of earth security from drowning getting lost. There are, of course, many other traditions of this kind which we would not mention here.

Continuation of Propagation Islamic Injunctions after the Demise of the Prophet (s)

Consequently, we believe that the propagation of Islamic teachings did not stop with the demise of the Prophet (s), but it was continued through the members of his Ahl al-Bayt. The Prophet (s) had made this clear to Muslims before his demise in many occasions and in different formats leaving no room for doubt. If one analyses and interprets these traditions fairly and be from personal prejudice one can, without doubt, realize that the Prophet (s) had made hard efforts to make his nation ready accept the leadership of his Ahl al-Bayt after him and to prepare 'Ali (‘a) and his progeny after him (i.e. 'Ali (‘a) to take on the Islamic leadership in asfor as religious affairs and lawful and unlawful issues are concerned. We have already reviewed some of these traditions. Those who are interested can refer to the books which claborate on this topic.[1]

1. See 'Abaqat al-Anwar by Sayyid Mir Hamid Husayn, Al-Ghadir by Marhum Sheikh 'Abd al-Husayn al-Amini, al-

The Verse of Perfection

"This day have I perfected your religion for you and completed my favour upon you and have chosen for you Islam as religion."

We believe that the this verse was revealed to confirm this very point i.e. the appointment of Ahl al-Bayt (‘a) as the religious leaders of Muslims and the authority that manage of Muslims’ religious affairs after the holy Prophet (s). This verse was revealed after the Messenger of God (s) had made known no the day of Ghadir that 'Ali ibn Abi Talib Amir al- Mu'minin (‘a) would, according to Divine command, be Muslims’ guardian and leader after his demise.

The verse points to the fact that Allah the Most High has completed or perfected His religion for His servants and completed His favour upon them by appointing 'Ali and the prophet’s progeny (‘a) as leaders and authority on religious affairs after him so that Muslims could refer to them for learning the religion of Allah and Prophetic traditions, or when some divine laws were unclear; or when they do not know the interpretation of ambiguous verses of the Book of Allah. Thus, through them the prophetic

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Muraj’at by Marhum Sayyid Sharaf al-Din, Dala'il al-Sidq by Sheikh Muhammad Hasan al-Muzaffar, Ihqaq al-Haqq by Qadi Nurullah al-Tustari… and the sources treating of the issue.

Sunna is prpaged so that neither the Sunna nor the traditions will decay at the demise of the Prophet (s).[1]

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1. Many commentators of the Holy Qur'an and great scholars of hadith have proclaimed that the verse was revealed after the appointment of 'Ali ibn Abi Talib in Ghadir Khum as "imam" (leader) of the Muslims when the prophet's declared that the Book of *"Allah"and* his Household were two authorities to which Muslims could refer after him confiming that if they adhere to them they will, according to the narration of "Ghadir"never go astray. Among these great scholars of hadith is al-Hakim al-Haskani in Shawahid Tanzil, p. 157. Abu Sa'id al-Khudri has narrated that when the verse: "This day I have perfected for you your religion and completed My favour on you and chosen for you Islam as a religion"was revealed to the Prophet (s) he said: *"Allah" i*s great! (we hail God) for the perfection of the religion and completion of favour, and satisfacation at my being Messenger and the successorship of 'Ali ibn Abi Talib after me. Then he said: For whom ever I am master ' 'Ali will b his master, Oh *"Allah"*! Befriend whoever befriends him, and show enmity to whoever shows enmity to him, help whoever helps him, and abandon whoever abandons him.
He (Abu Sa'id Khudri) has also reported it through another chain of transmission in "Shawahid Tanzil" page 157 to 158 of and al-Hakim has quoted Abu Hurayra in the chapter about " fasting on the day of Ghadir-Khum, to have said: When the Prophet (s) held 'Ali's hand and said (s): "Am I not closer to the believers than themselves? They answered: Yes, of course, Messenger of *"Allah."*Then he said (s): For whomever I am his master then 'Ali will be his master. Then 'Umar Ibn al-KhattabKhattab said: "Bakh! Bakh! Bakh!" (Lucky you!) Oh son of Abi Talib, you have become my and master and every believer's master Then

Infallibility of the Ahl al-Bayt and Negating Ijtihad (Independent Judgment) from Them

The Imams of Ahl al-Bayt (‘a) are not like the Mujtahidin, scholars or jurists where judement is either correct or incorrect.

The Prophet (s) has appointed them (through Divine Command) to be the source for the propagation his Sunna and traditions after him, to be the authority on religious affairs, and to disseminate the divine laws and Prophetic traditions. They, like the prophet, never err in of propagating the teachings of this Din (religion). Therefore, we should not attribute the commonly used term, "Sect of Ahl al-Bayt" to their figh because the word sect means a religious school of thought that makes use of "Ijtihad" and personal opinion in comprehending religion, while the Imams from Ahl al-Bayt do not depend on 'Ijtihad' personal opinion in their perception of religion. They never say

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*"Allah"*revealed this verse: "This day I have perfected for you your religion completed My favour on you and..etc."
Sheikh 'Abd al-Husayn al-Amini narrated in *Al-Ghadir*, 1/210 to 217, printed in Najaf the traditions about the revelation of the verse of perfection in favour of 'Ali (‘a) from sixteen sources, including -al-Khatib al-Baghdadi in *Ta'rikh Bagdad*, 8/290, Ibn Maghazili al-Shafi'i *in al-'Umdah, p.* 52, al-Khawarizimi in *Manaqib*, p. 80-94, and *Sabt ibn Jawzi in Tadhkira*, p. 18, and Sheikh al-Islam Hamawayni al-Shafi'i in *Fara'id al-Simtayn*. All the Shia Quran exegists and traditionist agree that the holy verse (of perfection of Din) was revealed in the favour of 'Ali ibn Abi Talib when God appointed him "imam"of the Muslims (and successor of the Prophet (s)).

things out of supposition. They pass legal verdicts or rulings "fatwa" on religious matters with certainty and insight on the basis of the verdicts passed by the Prophet (s) and "the knowledge that has been exclusively granted to them." We shall God willing, see in the cours of this discussion that their narrations are the same as those of the Prophet (s) and their rulings or verdicts from the prophetic Sunna they transfer to the Muslims.

This is what is meant by infallibility or flawlessness in delivering (Allah's message) which marks the difference between the Imams of Ahl al-Bayt from and the other Muslim scholars and jurists. Scholars and jurists pass a ruling and give their opinions after they make hard efforts to infer the law of Allah, the Most High. They sometimes judhe correctly and sometimes they do not, because their personal views are not immune from errors and they never clain that they enjoy this quality (of infallibility).

As for the Imams of Ahl al-Bayt (‘a) they do not have personal views included about religious matters rather they convey to us the injunctions of Allah the Almighty on the basis of the knowledge which Allah has bestowed on them and through the God-given genius for understanding the Book of Allah and the Prophetic Sunna. They never make mistakes in conveying Allah's law, they pass no judgment unknowingly, they set right those who seek perfection from them, and preserve those who turn to them for preservation from errors and mistakes. This is atestimony to the meaning of the Prophet (s) hadith of the two weighty things which has been discussed previously: "O People I am leaving among you that which if you hold fast you will never go astray: the Book of Allah (Qur'an) and my progeny (Ahl al-Bayt)."

"THE VERSE OF PURIFICATION"

"Allah only desires to keep away uncleanness from you, O people of the House and to purify you (a thorough) purification."

Here we intend to carry out an analytical study of the Holay verse of purifaction by highlighting the wording of the blessed verse one.

The Word "innama" (i.e. Only)

The Holy verse starts with the word "i*nnama*" i.e. (only) which is among the most powerful among "*Adawat al-Hasr*" (words indicating exclusiveness in Arabic).

This word is used to confirm what come after it and negate anything else. For example when we say "innama Alfaqiha 'Ali" (only 'Ali is jurist) we are confirming 'Ali is being authority on figh and negating if from any one.

Ibn Manzur says in "Lisan Arab": "*innama*"confirms what comes after it and negates anything else. For example when we say, "Wa innama yudafi'u an ahsabihim ana awmithli" we mean no one defends their account except I or the likes of me.[1]

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1. Lisan al-Arab, 12/31, Dar al-Sadir, Beirut.

Therefore, exclusiveness (*Hasr*) in Arabic has both positive and negative indications without which the meaning o hasr will not be complete.

Accordingly the meaning of the verse will be establishing the purification of Ahl al-Bayt by Allah's will and negating the assumption that Allah the Most High desires to purify other than thay members of Ahl al-Bayt. This will be enlightened in our explanation on the meaning of "*Tathir*" (i.e. purification).

All these things are very clear to those who are well acquainted with the style followed in spoken Arabic and those who the grammatical structure of Arabic.

Razi's Explanation of the Holy Verse

In an effort to give the verse a different meaning from the one given above, Fakhur Razi (a prominent Sunni scholar), explains the meaning of this verse in his ***Tafsir Kabir***[1] and says, it means that Allah does not benefit from the duty you have been given or what you perform (O ye wives of the Prophet) but it is only you who will benefit. And Allah's order to you is for your benefit.

This is a strange statement for converitng the direction of the verse and disrearding the idea of exclusiveness in it. There is no doubt that the verse preceding this verse are about the Mothers of the Believers i.e. the wives of the Prophet (s) and that they are exclusively addressed (by Allah) in these verses. Similarly, there is no doubt

1. Al-Tafsir al-Kabir by Razi**,** 5/209.

that if the Mothers of the Believers are excluded from being referred to as "Ahl al-Bayt", which, according to manynarriations, they are not particularily meant by Ahl al-Bayt (household) in this sacred verse. Numerous authentic traditions, to some of which we shall refer, testify to what we have stated have stated and confirm that 'Ali (‘a), Zahra, Hasan and Husayn (‘a) among the members of the Ahl al-Bayt and the use of masculine pronouns in addressing the Ahl al-Bayt in this verse and feminine pronouns is the verses that come after this verse establishes this idea.

There is – to the best of my knowledge no one among the commentators of the Holy Qur'an and narrators of Prophetic traditions – who attribute this verse to the wives of the Prophet (s) except Ikrama, we shall find in this discussion.Its very likely that Ikrama also does not mean that this verse refer only to the wives of the Prophet (s), but he means that the mothers of the believers (who are addressed in this verse are included among Ahl al-Bayt) in the word "Ahl al-Bayt" i.e. household or progeny of the Prophet (s).

For al-Razi's claim that this verse is a continuation of the previous statements about the wives of the Prophet (s) is unjustifiable, after it has become clear that the previous statements are related to the wives of the Prophet and the address in this verse is not related to them in particular. They, however, like the rest of the members of Ahl al-Bayt (‘a) are addressed in this verse if we agree with al-Razi and those who share similar view with him in this matter. The coming of this holy verse between two statements where the mothers of the believers are addressed is no basis for such commentary after we have

seen the difference between the context of this verse and that of the verse before it or of the verse after it and after we have found in the authentic traditions solid evidence that some members of Ahl al-Bayt are included in other than the mothers of the believers are addressed in this verse. Since those referred to in this verse differ both generally and particularly from those referred to in the previous verse then al-Razi's explanation of the said verse when he said that Allah does not benefit from your being given certain duties, but its benefits go to you (O wives of the Prophet) and his attempt to in sert this verse in to the correct of the previos verss and consider it as a continuation of the statement of the previous verse which is related to the wives of the Prophet (s) are unsound. If by the word "*Takalif*" i.e. being given certain duties in: "the benefits of taklif is not for Allah but for you" al-Razi means the previous staatments addressed to the wives of the Prophet (s) then it will be not reasonable to say that aney man or woman of Ahl al-Bayt other than the wives of the Prophet (s) can benefit from the certain duties given to them Ahl al-Bayt men and women because the words addressed to them show that the benefit returns to no one but to them (wives of the Prophet (s), and the speech is directed exclusively to them the word Ahl al-Bayt is supposed to include the wives of the prophet (s) and other members of his household. But if the meaning is negating the peculiarity and the restriction of the speech addressed to them also, then it is no use to suppose that the benefit is special to Ahl al-Bayt only because it is something for all and sundry.

In addition, Razi's explanation of the verse is in compatible with the apparent meaning from the statement,

and includes artificial misplacement of meanings to words, and act which the interpreter is expected to avoid except when there is serious necessity. However, the apparent meaning of the words and their natural context indicte that limiting purification internded exclusively to Ahl al-Bayt (‘a), and this is the first and most explicit thing that accures to one's mind when one reads the words of Allah the Most High:

"Surely Allah desires to remove from you all uncleanness, O members of the Ahl al-Bayt and purify you completely."

This is a clear Arabic statement which runs so luoidly that one many not need to go yound the apparent meaning of the blessed verse.

In the light of the above explanation, what the verse means is: Allah the most High has desired to purify you Ahl al-Bayt and keep away uncleanness from you to the exclusion of other people.

"Allah Desires"

It is known that Allah's desire is of two kinds: "*Takwini*" (ontological) and "*Tashri'i*" (legislative). "*Takwini*" means that nothing can come between of Allah’s will and his object, and his object can never be disconnected from his Will. Allah has said: "Verily His command, when He intends a thing, (is only) that He says to it be and it is."

The other one is "*Tashri'i*" will in which man’s decire comes between the Will of Allah the Almighty and the duties which Allah wants him to do. This kind of Will is always connected to the servant’s deeds which Allah the

Most High, Since God's legislative will is connected to the servant's free will and God's legislative will cannot be attained without the free will of the servant, it is not strange if the object does not conform with God's Will; because the servant may comply to the Will of God and then the divine Will will be actualized but when the servant does not carry out the divine command, the divine Will will not be accomplished. In this case, the servant's desire and free will comes between the will of the Most High and this object not because there is incompetency in the Will of God the Most High, but because Allah the Almighty wish to see His will be carried out by His servant's free will. Desire here, means necessity and obligation. This classification of will can also apply to man's will with some difference, for example the will of a man may releted with some ontological affairs for example when a man wishes to drink water or to write, he takes the water and drinks it or takes pen and starts to write. This is called ontological desire or Will. But the man's will or desire may be connected with the action of someone else or with the free will of another person, for example, when he wants his son fetch him some water to drink or to write for him, his son may or may not comply. This will is of the second kind. Now, in which of these two categories does the will (or desire) referred to in this holy vers (i.e. "Allah desires that…..") fall? Can it be a legislative desire? No doubt if the divine will or desire in the holy verse is considered ontological, the meaning of "Allah desires that…" will be: Allah the Almighty desires to purify the Ahl al-Bayt (‘a) and keep away uncleanness from them by their wish and free will. If so, the holy verse will not signify their infallibility "'*Isma*" in anyway

because not all that Allah desires for His servants concerning purity, justice and truth is in His law actualized. And how many good things has Allah wished His servants to do which they do not carru out. If so, the verse does not indicate their infallibility we infer from the holy verse. But the legivative will or desire is inconsistent with word "innama" (only) which comes before it, because of the strong force of restriction that it carries. There is no doubt that the desire of purification in its legislative sense cannot be limited to Ahl al-Bayt because Allah the Almighty desires this kind of purification for all His servants as He says: "Allah desires not that He should place you in a difficulty, but He desires to purify you and to complete His favour upon you so that you may be grateful."

Given this, it would not be correct to limit the desire of purification to Ahl al-Bayt and negate it from others because as we mentioned above "H*asr*" (restriction) may have positive and negative indications. Thus, it is not possible to interpret the desire in the holy verse as "Tashri'ia" we have to admit that the ontological will is meant here and this is in accord with the meaning of "***innama***" and conforms with what comes after it.

The Impossiblity of the Diversion of Object from Allah's Desire

If the desire in the holy verse really means (the ontological desire) then it is impossible for God’s object to devert from Allah’s desire, it is not possible for any sort of impurity to afflict them (‘a) and it is amposible for purity to have them at any time. One of the clearest issues in which there is no doubt, is that it is impossible for his

object to divert from the desire of the Most High. Allah the Almighty says: "Verily His command, when He intends a thing, is only that He says to it 'Be' and it is." Therefore it is as we already mentione impossible to ascribe uncleanness to them or to separated purification from them. This meaning of desire conforms to the idea of restriction conveyed by the word "*innama*" and it can be positive or negative. Here, no such problem arises like the one we found in "iraditi Tashri'ia" (legilotive desire) can arise. According to this verse purification must be attributed to Ahl al-Bayt (‘a) and not any kind of uncleanness is ascribed to them.

"The Groundless Allegation of Negating Free Will from the Infallibles"

It may be said that interpreting desire in this way results in the negation of free will from the infallibles since it is supposed that in ontological desire man’s free will does not come between the divine will and the divine object of desire and so the verse of purification indicates that their freedom from any kind of uncleanness is achieved through divine ontological desire in which they do not have any choice. The answer to this allegation will be known when we understand the meaning of infallibility. Such ambiguity is not related only to Ahl al-Bayt (‘a) but includes all the Prophets (‘a).

All the objections dircted the infallibility of Ahl al-Bayt (‘a) are also directed to that of the prophets and messengers of God. There is no doubt about the infallibility of the prophets even though in some aspects, in brief.

Now let us focus on the actual idea of "'*Isma*" (infallibility) in general. There is no doubt that the meaning of infallibility is impossibility of committing sins and offences by "the Ma'sum" (infallible). Such impossibility (of committing sins) is ascribed to special training, strengthening of determination, and self control through special support and reinforment of His servant, to the extent that the servant will never commit sin or err. I infallibility does not mean lack of free will. Rather it is a kind of solidifying of the servant determination and perfecting it to such an extent that it is impossible for him to commit any sin, disobey Allah or follow his caprice without losing his freewill and of choice.

We have mentioned that the divine ontological will desire "Takwini" is directly connected with Allah's desire without any the interference of man's free will between Allah's will and desire. There is nothing controversol about this point. But Allah's will may be directly related with the servant's will so that the change in the will of the servant is what Allah wants; just as when Allah the Almighty wishes good for someone and desires strong will for him, then the desire will definitely be (ontological), and it will not necessarily be a commanding, a forbidding, or a legistive desire. This does not contradict the servant's having freewill in accepting and rejecting. Take for example, the instructor’s role refining the soul of the student. Sometimes the refinment is achieved not through prescribtions and proscriptions but by using disciplinary ways waying encouragement etc. In most cases these means cannot be accomplished through the will of the student. This is what we mean by "ontological will"

though it does not contradict the idea or the student's having freewill to accept or reject self-refinment.

Here are some evidence and examples from our daily life of infallibility in the sense of impossibility of committing sins and error besides freewill. Every one of us enjoys a certain degree of infallibility "'Isma" and this differs from person to person depending on his background, self-cambat, his determination, his ability to resist his self-control and degree of self-refinement. For example, it is impossible for a mother to kill her own children with her own hands and it is unimaginable that a mother kills her children with her own hand no matter how furious she grws. This degree of infallibility is found in almost all mothers to the exclusion of the cases some illnesses.

This infallibility is ascrbed to the Allah's ontological will through pity and mercy which he has placed in her heart towards her children. But this does not mean that the mother has no free will or that she doesnot show mercy by choice. It is impossible for many people to intentionally kill an innocent person without just cause; where as those who enjoy slaughtering others lack this degree of infallibility "isma" and they commit crimes for simple reasons without feeling remorse. This kind of "'Isma" is of a higher level than the one in the previous example.

Among the people when Allah Almighty has given ample piety and religiousness, given success to good brecding and strengthened with His spirit and grace. Is there are some who never harm a believer by retraining from showing any sign of harm to others, back biting them or calling them names which they disliked. No doubt "isma"

which means impossibility or lack of committing crimes and sins man is evident in the above examples.

There is no doubt also that this kind of "isma" is not an outcome of force or it is irrelevant to people's freewill, but it is accomplished through the people's free will and choice.

Indeed Allah's support and help for His servants are among the main factors of strightening man's desire and they help to prevent him from deviation, oppression and contradiction.

There is no doubt also that the degree of Allah's support for His servants is based on a perfectly accurate law similar in its nature to the rest of divine perscriptions. The more man struggles against himself, the higher degree of divine support and assistance he gets.

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

"And as for those who strive in our path – We will surely guide them in our ways. And verily Allah is with those who do well."[1]

Therefore, "*'Isma*" (infallibility) and impossibility of committing by a servant do not mean lacking free will but it means reahing of self-determination such a high level that self's forces which learn to committing offences and deviation will not be able to conquer it.

If we can imagine "*'Isma*" in the light of these various aveas, that is, having no contradiction with free will once

1. *Surah al-'Ankabut, 29: 69.*

together; then we will be able to perceive "*'Isma*" (or infallibility) in its wider scope with is found in the prophets and Ahl al-Bayt (‘a), who never commit any sin, oppression or offence by any without being affected by any force.

On the basis of this explanation it is not be difficult for us to understand the meaning of "*iradatu Takwinia*" (ontological will) in the holy verse of purification, which is a sort of bounty, support and assistance which Allah the Most High grants to His righteous servants to purify their souls, keep away uncleanness from them and strengthen their self-determination (and discipline) in such a way that it would be impossible for them to commit any act of disobedience or sins their free will or choice.

"To keep away uncleanness from you"

"al-Rijs" means dirty thing[1] a kind of condition thing which expresses disgust; it could be something tangible and perceptible as in the case of the flesh of swine, as Allah Almighty says:

﴿...أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ﴾

"...or the flesh of swine – (for all) that is unclean."[2]

And it could be something spiritual, as Allah Almighty says:

1. Al-Mufradat by -al-Raghib, p. 188.
2. *Surat al-An'am, 6: 145.*

﴿وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُواْ وَهُمْ كَافِرُونَ﴾

"But as for those in whose hearts is a disease, it adds (further) filth to their (present) filth, and they die as disbelievers."[1]

He also says:

﴿وَمَن يُرِدْ أَن يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاء كَذَلِكَ يَجْعَلُ اللّهُ الرِّجْسَ عَلَى الَّذِينَ لاَ يُؤْمِنُونَ﴾

"So whomsoever Allah wishes to (let go) astray, He makes his bosom narrow (and close, as though he were mounting up into the skies. Thus does Allah inflict punishment on those who do not believe."[2]

Thus, it is evident from the holy verse that Allah Almighty has kept away uncleanness from them. It is also clear that sins and acts of disobedience are among the worst instances of uncleanness, which Allah the Most High has kept away from Ahl al-Bayt of the Prophet of Allah (s). We have understood that the removal of this "Rijs" (filth) has occurred through a Divin on to logical, Will and it is impossible for a thing to go against the wish of the Most Glorious. The Most Exalted says: "Verily His command, when He intends a thing (is only) that He says to it "be" and it is. "Therefore, according to this verse it is impossible for them (‘a) to commit any sin or act of disobedience. Tabari takes the blessed verse to mean: "Verily

1. *Surat al-Tawba, 9: 125.*
2. *Surat al-An'am, 6: 125*. We recommend the reader to refer to Tafsir al-Mizan by 'Allama Tabataba'I, 16/330.

Allah intends to keep away from you evil and corruption, O household of Muhammad, and purify you thoroughly from the experts of interpretation say those who disobey Allah have "*Ahl al-Ta'wil*" (experts of interpretation say) exactly what we have stated in this regard."

Then he quotes Ibn Zayd to have said: "Rijs" here means Satan, and it means "shirk" (associating partner with God) elsewhere.[1]

Shaykh Muhyi Din ibn Arabi interprets the word "Rijs" in chapter 29 of his book "futuhat" (the victories) as anything that has bad or evil effects. He says: "Allah has purified him (s) and his household and kept away has removed from them "Rijs"which refers to anything that has bad or evil effect, for "Rijs" in Arabic language means filth and this is similar to what Farra' has said."[2]

In his commentary of the verse Nisaburi has said: "the word Rijs is used figuratively here to mean sins."

1. Jami' al-Bayan by Tabari, 22/5.
2. Al-Fusul al-Muhimma by al-Imam Sharaf al-Din, p. 218.

AHL AL-BAYT OF THE PROPHET

Who are the Ahl al-Bayt (‘a)?

1. Perhaps the definition of Ahl al-Bayt which we shall cite from authentic and good narrations that mention the names of the members of the Ahl al-Bayt of the Prophet (s) one after the other will suffice. Of course, they represent part of the numerous narrations about this particular topic.

2. It seems that the Prophet (s) was especially concerned about identifying and specifying the meaning of Ahl al-Bayt to whom Allah Almighty has mentioned in the Qur'an and about prohibiting people from attributing this term to people other than the members of his household or from including with them some who were not among them. Thus, the Prophet (s) used to mention their names, as in the narration of 'Abdullah ibn Ja'far: "The Prophet (s), addressing afiyyah, said: "call (them) to me, call (them) to me. Safiya (asked) who do you mean? Then the Prophet (s) said: "My household, 'Ali, Fatima, Hasan and Husayn." He (s) further stressed this restriction and exclusiceness. By saying: "O Allah, these are my household, so send blessings upon Muhammad and his household." Then Allah Almighty revealed a clear verse in favour of them: "Surely Allah desires to keep away from

you all uncleanness, O members of the household, and purify you (a thorough) purification."[1]

That the statement: "O Allah these are my household" means that Ahl al-Bayt is restricted to them and excludes any one other than them is clear to those who are familiar with the style of Arabic language.

3. In order to stress the idea of identifying them the prophet (‘a) asked them to go under the "Kisa'" (Cloak) to the exclusion of other people, as in the narration of Umm Salama (May Allah have mercy upon her) who says: "The Messenger of Allah (s) called Hasan, Husayn and Fatima (‘a) and asked them sit beside him, then he called 'Ali (‘a) and made him sit behind him. He (s) as well as they were covered with "Kisa'" (Cloak). Then he said: "(O Allah), these are members of my household, keep away uncleanness them and purify them a thorough purification.[2]

This is the most conclusice way of expressing exclusiveness. It seems as if the Prophet (s) was trying to prevent people from making any excuse by saying that things were mixed up, so he established a proof to the extent of secluding when he had them gather under "Kisa'" (cloak) making the idea of exclusiveness more conclusive and the evidence stronger.

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1. According to a Hakim’s narration in *Mustadrak al-Sahihayn* which we will come across.
2. According to narrations by Tabari and Ibn Kathir in their books of Tafsir, Tirmidhi in Sahih and Tahawi in Mushkil al-Athar, as we shall see.

4. The Mother of the Faithful Umm Salama, in whose house the holy verse was revealed, wished that she could be included among the Ahl al-Bayt (‘a) after the Prophet (s) had gathered 'Ali, Fatima, Hasan and Husayn (‘a) joined them under the "Kisa'" (i.e. cloak) and said: "O Allah! These are my household (progeny), keep away from them uncleanness and purify them a thorough purification." Umm Salama said to the Prophet (s): "O Prophet of God! Am I among them? The Prophet (s) answered: "Stay where you are, you are on the right (Path)."[1] The Prophet (s) did not deny the fact that she (May Allah have mercy upon her) was upon right path but he declared that she was not one of Ahl al-Bayt (‘a) referred to in the verse, even though she was his wife and "the Mother of the Faithful."

According to this authentic narration there is no room after-wards for including the mothers of the Faithful among the Ahl al-Bayt (‘a) to whom the holy verse has referred, especially after the Prophet (s) had openly declared that Umm Salama (May Allah have mercy upon her) was not among his household even though she was among the wives of the Prophet of God (s) and one of the "Mothers of the faithful."

5. The Prophet (s) (in another narration) speaks explicitly about this issue dispelling all doubts He has said:

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1. Suyuti has reported it in al-Durr al-Manthur from Abu Sa'id as it will come in this letter.

"This verse is revealed in favour of five people: I, 'Ali, Hasan, Husayn and Fatima."[1] Will there remain any uncertainty after this Prophetic clear statement about the meaning of Ahl al-Bayt just after the revelation of the holy verse. After all this clear evidence, can anyone doubt the fact that the holy verse included no one other than the five pious ones: i.e. the Prophet of God (s), 'Ali, Fatima, Hasan and Husayn (‘a)?

Imam Sharif al-Din says: "All Muslim communities and sects unanimously agree that the Prophet (s) had gathered his two grandsons as well as their parents after Jibra'il (‘a) had revealed the holy verse of purification to the prophet and then covered them and himself with the "Kisa'" (Cloak) distinguishing them from other children and women. While they had become alone under it (Cloak) where no one of the members of his family or his Umma could see them, he informed them of the verse revealed in favour of them lest any of his companions or family members should carve for being with them. Thus, he addressed them with these words: "Verily Allah desires to keep away from you uncleanness, O Ahl al-Bayt, and purify you a thorough purification."

By veiling them with the Kisa', the Prophet (s) unveild and possible doubt and waved off any ambiguity and obscurity that could arise. So, with the Prophet’s wisedom and clear

1. At-Tabari has reported it in Tafsir, and al-Muhibb al-Tabari in Zakha’ir al-'Uqba from Abi Sa'id, as it will come in this letter. Also Ibn Kathir has reported it in Tafsir 3/485.

statement, things became clear. And praise be to Allah Lord of the worlds.[1]

6. In order to emphasise the idea of limiting "Ahl al-Bayt to the five people whom the holy verse has meant, excluding others, and making known to his Umma (community) who were meant by Ahl al-Bayt and how many thay were, at the time of the verse, revelation the Prophet (s) used to publicty recite this holy verse everyday before the door of Fatima's (‘a) house where 'Ali, (‘a) Fatima, Hasan and Husayn were, so that Muslims might see him and near his words.

Abu Barza is quoted to have said: I offered my prayers behind the Prophet (s) for seventeen months, and whenever he (s) left his house for prayers he would stop before Fatima's (‘a) door and say: May Allah’s blessings be upon you"- then he would recite the verse: "Verily, Allah desire to keep away (all kinds of) uncleanness from you, Oh people of the house, and purify you a thorough purification."[2]

Ibn 'Abbas is quoted to have said: For nine months I witnessed that the holy Prophet (s) stop before the door of 'Ali’s house at prayer times and say: "Peace and blessings of Allah be upon you, Oh people of the house (Ahl al-Bayt). Verily Allah desires to keep away uncleanness from

1. Al-Kalimat al-Ghurar fi Tafdil al-Zahra by Imam Sharf al-Din, printed in along with al-Fusul al-Muhimma, pp. 204-205.
2. Reported in Majma' -al-Zawa’id as we shall see in this study.

you and purify you a thorough purification." (He did this, five times everyday).[1]

Malik ibn Anas is quoted to have said: For seventeen months I prayed behind the Prophet of God (s). Whenever he left his house for prayers he stopped before the door of Fatima (‘a) and said: "God’s blessing be on you. Verily Allah desires to keep away uncleanness from you, O Ahl al-Bayt, and purify you a thorough purification," five times everyday."[2]

This clever plan of the Prophet (s) was interded to remove any confusion or ambiguity with regards to the (meaning of) "Ahl al-Bayt" in the holy verse, to state who (Ahl al-Bayt were) and to show that this terms is limited them leaving no room for any one to mix things up by including in them those who were not among them or excluding from them those who were not related to them. This great concern shown by the Prophet (s) making this idea to people and declaring that Ahl al-Bayt ment only the five immaculate shows that there is something of great importance and value in and deep meaning in this verse and this can have a big impact on Muslims’ history, lives and religion in the years to come:

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1. Reported in al-Dur al-Manthur by Suyuti as we shall see in this study.

2.Tirmidhi has narrated it in "Sahih"and Ahmad in "Musnad", Tayalisi in Musnad, Hakim in "Musdrak al-Sahihayn," ibn al-Athir in Usd al-Ghaba, and Tabari, Ibn Kathir and Suyuti in their exegesis, as we shall see in this study (God willing).

If the main aim of the holy verse was mercly to honour the household of the Prophet (s) because of their kinship with him, then why should the prophet (‘a) have such great concern, pers istently announce their names in public and limit the term Ahl al-Bayt to certain people?. In order to convey this message to people he (s) used different methods for announcing it publicly and many Muslims witnessed the scene. He did this, according to different narrations for six to ten months in the front of Zahra's (‘a) house five times everyday at prayer times. All this indicates the significance and peculiarity of the matter, which made the Prophet (s) repeat announcing it several times throgh different ways different parctical methods.

Thus, at times, he mentioned the names of Ahl al-Bayt and at times he emphasized that no one other than them was included among Ahl al-Bayt, for example he (s) would say: "Oh Allah these are my household, or he would gather them under the Cloak (Kisa') and pay respect to them, allowing no outsider to join them, and when Umm Salama –his wife (s) inquired if she could join them he answered her in a soft manner telling her that she couldn’t. At times he (s) mentioned their names one after the other; then he frequently made known to his Umma (community) their special status over a long period of time- about which different accounts are transmitted- by using that clever method we already mentioned.

Oh Allah, we bear witness that what your Messenger had done was not devoid of aim and wisdom, but that he had conveyed (to the people) that which You have commanded him, and that he (s) had delivered and carrid out what You had delegated him leaving no room for any doubt, uncertainty or mis interpretation, Oh, Allah! Place us with

those who bear witness and give us did to carry out what Thou has charged us. Amen.

Opposing Narrations

There are also narrations about the interpretation of this verse which differ from those we have reported from the Prophet (s) confirming that the term Ahl al-Bayt is limited to the five immaculates once.

These different (contradictory) narrations have weak chains (of transmission) and are ignored by secondly, great scholars of hadith. It will suffice to say that Ibn Hajar al-Haythami – who tried more than anyone else to interpret the holy verse according to this kind of narrations traditions –confessedly says: "Surely, the majority of commentators are of the view that the verse is in favour of 'Ali, Fatima, Hasan and Husayn."[1] Despite all that, we, should, for authenticity sake, review and expound these narrations in as far as their chains of transmission and arguments are concerned. They are divided into two groups. The first group considers the holy verse to be related exclusively to the wives of the Prophet (s), a far fetched view which even Ibn Kathir who has a negative stand on this point rejects this supposition. [2]

The second group assumes that the verse includes, in addition to the wives of the Prophet (s), his household including the family of 'Aqil, the family of 'Abbas, the family of Ja'far and others.

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1. Al-Sawa'iq al-Muhriqa, p. 143.
2. Tafsir Ibn Kathir, 3/483.

We will now go through these traditions and cast light on both groups.

1. The Narration of 'Ikrama and Muqatil

'Ikrama and perhaps Moqatil too were the only people from among the commentators of the holy Qur'an who maintain that the verse is in favour of the wives of Prophet's (s) only. Surprisingly enough, 'Ikrama supported this view so fanatically that he used to speak in favour of it openly in the market places. Such an attitude raises a lot of doubts.

The other thing which rases doubt is that these two narrators are known as liars to traditionists; therefore their narrations are considered unreliable.

The first thing that we observe in the narration is that 'Ikrama who used to speak in favour of this view openly in the market places was a "Khawarij." He went to Najdah al-Haruri –a khariji person- and stayed with him for six months. So he was greatly influenced with the views and opinions of Najdah.

Ibn lahi' says: "'Ikrama was the first person to introduce "Safariyyah" (doctrine of khawarij) to morocco.

Ya'qub ibn Yusuf says: "I heard Ibn Bakkir say: "'Ikrama came to Egypt on his way to Morocco; then he, left for Morocco, where the "Khawarij" of Morocco learned from him."[1]

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1. Tahdhib al-Tahdhib, 7/267.

This is why Malik ibn Anas never mentioned 'Ikrama (in his narrations).[1]

It was reported from Khalid ibn Abi 'Imran that he said: "'Ikrama came to us in Ifriqia at the time of "hajj" (holy pilgrimage) and said: "I wish I had spear in my hand today, with which I would strike whoever I see. Khalid said: "Since then the people of Africa have rejected his ideas."[2]

This event makes us stop and think carefully and makes us doubt 'Ikrama's narrations.

Further more, he was a slave to Ibn 'Abbas and when Ibn 'Abbas died he 'Ikrama was still a slave to him.[3] When Ibn 'Abbas died he took advantage of his relation with Ibn 'Abbas and began to fabricate narrations and ascribe them to him. He told so many lies about his master that people knew he was a lier.

It is reported from Yahya ibn Buka' that he said: I heard Ibn 'Umar say to Nafi': "fear God. What is wrong with you? Do not tell lies about me just as 'Ikrama told lies about Ibn 'Abbas."[4]

It is reported that Sa'id ibn al-Musaib used to say to his servant Barod: "Do not tell lies about me the way 'Ikrama did with Ibn 'Abbas.[5]

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1. Ibid.
2. Tahdhib al-Tahdhib, 7/267.
3. Safwat al-Safwa, 2/103.
4. Tahdhibul-Tahdhib, 7/267.
5. Ibid.

'Abdullah ibn Harith said: I went to 'Ali ibn 'Abdullah ibn 'Abbas and 'Ikrama was tied to the door of the toilet. I said: Is this how you treat your servants? He (pointing to 'Ikrama) said: "He tells lies about my Father."[1] To sum up, 'Ikrama was well-known for his slandering.

Ata Khuransani said: I said to Sa'id ibn al-MusaMosayyib: "'Ikrama says that the Messenger of Allah (s) married Maymuna while he was in "Muhrim" (doing a kind of rituals during the hajj when many things including marriage are forbidden) He said: "The devil (i.e. 'Ikrama) has lied."[2]

Yahya ibn Sa'id al-Ansari said: Indeed he ('Ikrama) was a great liar.[3] Malik thought that he was not trustworthy and urged people to avoid quoting from him ('Ikrama).[4]

Abu 'Abdullah i.e. Ahmad ibn Hanbali said: "'Ikrama's narrations are mixed up accounts."

His son Ayyub 'Ikrama said: "He was a narrow minded person.[5] He died in Medina and no one attended his funeral i.e. no one was ready to bury him so four people were hired to do that.[6]

Some people from medina say: "The funeral of 'Ikrama coincided with the funeral of Kathir 'Izza - the poet – and

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1. Wifayat al-A'yan, 2/428, and Tahdhib al-Tahdhib, 7/268.
2. Tahdhib al-Tahdhib, 8/268.
3. Ibid.
4. Ibid.
5. Ibid.
6. Ibid.

when their coffins came near the mosque, people attended of Kathir and left 'Ikrama's."[1]

This is what trustworthy traditionists have said about 'Ikrama and it shows why we reject 'Ikrama's narrations." There is no need to go into any more detail.

As for Muqatil ibn Sulayman, an exegesist of the Holy Qur'an, we will only refer to the account given by Bukhari in "al-Ta'rikh al-Kabir" about Muqatil."[2]

'Abbas ibn Mus'ab al-Marwazi is quoted to have said: "Muqatil was a memorizer of the Qur'an Exegesis but his chains of transmission were unsound."[3]

He claimed he had heard to hDahak ibn Muzahim and cited exegesis of the Qur'an from him, but people, such as Ibn Ayina, Juwaibar and Ibrahim Harbi have strongly opposed this claim. For example, Ibrahim Haribi said that hDahak had died four years before Ikrama was born."[4]

Abu Hanifa, criticizing his school of thought, said: "Two filthy men came from the East: Jahm Mu'atal and Muqatil, the impostor.[5]

Ishaq ibn Ibrahim Hanzali said: "Khurasani has come with three people, the like of whom is not found are concerned

1. Ibid.
2. Al-Ta'rikh al-Kabir, by Bukhari, 8/14.
3. Tahdhib al-Tahdhib, 10/280.
4. Ibid.
5. Ibid.

in the world i.e. in as far as their innovations and lying. They are: Jahm, Muqatil and 'Umar ibn Subh."[1]

Kharija ibn MusaMusayyib said: We consider both Jahm and Muqatil as ungodly and wicked.[2]

Kharija said: I have never considered lawful the blood of a Jew or Dhimmi (non-believer under the authority of Islamic government) but if I happened to meet Muqatil ibn Sulayman in a place where no one can see us (but God), I would definitely kill him.[3]

'Abd al-Samad ibn 'Abd al-Warith said: "Muqatil ibn Sulayman visited us and started narrating some hadiths from Atah then he narrated the some hadiths to us from hDahak, then from 'Umar ibn Shu'ayb. So we asked him: "from all of them" and after a while, he said: "No, by God, I don't know from whom I heard them."[4]

Waqi' is quoted to have said: We wanted to go to Muqatil but we saw him heading towards us. When we talked to him we realized that he was a great liar, so we did not take any tradition from him."[5]

He volunteered to go to caliphs and political leaders to narrate to them false traditions which he ascribed to the Prophet (s).

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1. Ibid.
2. Ibid.
3. Tahdhib al-Tahdhib, 10/280.
4. Ibid.
5. Ibid.

Abu 'Abdullah, Mahdi's minister,[1] said:

"Mahdi said to me: Do you, not hear what this man (i.e. Muqatil) says to me? He says: If you want, I can fabricate for you hadiths concerning 'Abbas."[2]

He was known for his enmity towards Amir al-Muminin 'Ali ibn Abi Talib. Once he wanted to disparage the famous saying of Imam 'Ali (‘a) "Ask me (anything you do not know) before you miss me." So, he, too, said: "Ask me anything apart from "'Arsh" (the celestial throne) and I will tell you." So, Yusuf al-Samati asked him, "Who shaved Adam's head when he did the first "hajj" (pilgirmage)?" He replied: "I don't know."[3]

Also, Ibrahim ibn Ya'qub Jawzjani said: "Muqatil ibn Sulayman was an imposter and impudent person.

Nisa'i said: "The famous liars and fabricators of prophetic traditions are four: Ibn Abi Yahya in Medina al-Waqidi in Bagdad, Muqatil ibn Sulayman in Khurasan and Muhammad ibn Sa'id in Sham."[4]

Asqalani has reported: "They (scholars and traditionists) confirm thet Muqatil tells lies, so they deserted his and accused him of "Tajsim" (incarnation)[5]. This is a brief account of the character of 'Ikrama and Muqatil we feel it is needless to claborate on the character of these two men,

1. Al-Mahdi, one of the 'Abbasid caliphs.
2. Tahdhib al-Tahdhib, 10/281.
3. Tahdhib al-Tahdhib, 10/281.
4. Wafayat al-A’ayan, 4/342.
5. Asqalani, Taqrib -al-Tahdhib, 2/272.

their narrations and their commentaryon the holy verse of purifaction. We would rather take a look at other narrations of this kind.

2. The narration of Ibn 'Abbas

Another tradition reported by Wahidi on the canses or circumstances of the revelation of this holy verse as follows: "report Abu al-Qasim 'Abd al-Rahman ibn Muhammad al-Sarraj is quoted to have said: Muhammad ibn Ya'qub relating from al-Hasan ibn 'Ali 'Affan from Abu Yahya al-Hamani from Salih ibn Musa al-Qarashi from Khasif from Sa'id ibn Jubayr from Ibn 'Abbas that he said: This verse "Surely Allah only desires to keep away uncleanness from you all Oh members of the household and purify you a thorough purification"[1] was revealed in favour of the the Prophet's wives. "Of course, there are many shortcomings in the chains of transmission of this narration. Some of its narrators are unknown and their names are not mentioned in the books of "Rijal" i.e. books concerned with assessment of traditionists, their characters, authenticity and genuineness. Some are weak and accused of slandering and falsehood. For example, Abu Yahya al-Hamani (or 'Abd al-Hamid ibn 'Abd al-Rahman al-Hamani) was accused of forgetful and erroneous.[2] It is said that he was a murji's.[3] Nisa'i said: "He was not competent.[4]" ibn Sa'd and Ahmad said: "He

1. Wahidi, Asbab al-Nuzul, p. 230.
2. Taqrib al-Tahdhib, 1/469.
3. Dhahabi, Kashf, 2/152.
4. Tahdhib al-Tahdhib**,** 6/120.

was weak." Majli said: He was a Kufi (i.e. from Kufa), his narrations are weak and he was a Murji'i. Ibn Mu'in said: "He was trustworthy but narrow-minded."[1]

As for Khasif who narrated from Sa'id ibn Jubayr, he confirmed that he was weak. Ibn Hanbal said: "He is not a "Hujja" (i.e. his sayings are not binding on us and is not in competent in narrations hadiths."

Abu Hatim Salih said: "He mixes things up", and he mentioned something about his weak memory. Ibn Madani said: "Yahya ibn Sa'id considers him weak." Abu Talib said: "When Ahmad was asked about 'Itab ibn Bashir, he said: I hope there is no problem with him because his narrations are disgustable and bad; I think they have been quoted from Khasif." ibn Muin said: "We did not accept his traditions." ibn Khuzayma said: His traditions cannot be used as convincing evidence. Abu Ahmad al-Hakim said: "He was incompetent." ibn Hibban said: "Some of our great scholars and traditionalists have ignored his traditions…."[2] al-Dhahabi said: "Khasif ibn 'Abd al-Rahman servant of Bani Ummayya was truthful but had a bad memory and Ahmad regarded him weak."[3]

We do not want to claborate any further on the chain of this hadith. We believe the ignorance and weakness surrounding its chain of tradition is a good reason for rejecting it. The chain of transmission of this weak tradition ends to Ibn 'Abbas, from whom narrations with

1. Ibid.
2. Tahdhib al-Tahdhib, 3/143-144.
3. Al-Kashif, 1/280.

authentic, sound and clear chains of transmission are related in famous and well-recognized books of traditions confirming that the holy verse was revealed in favour of the five immaculate and pious ones; namely: the Messenger of Allah (s), 'Ali, Fatima, Hasan and Husayn (‘a) only, and their being revealed exclusively on their behalf without inculding other people. What is surprising is tht al-Wahidi does not refer to such authentic clear and genuine traditions but he mentions the stated unsound one.

3. The narration of Wathilat ibn al-Asqa'

The third narration is reported by Ibn Jarir al-Tabri who says: 'Abd al-Karim ibn Abi 'Umayr has narrated to me from Walid ibn Muslim from Abu 'Umar from Shaddad Abu 'Ammar that Wathilat Ibn al-Asqa’ said: I went to 'Ali ibn Abi Talib house and asked about him. Fatima said he had gone to escort the Messenger of Allah (s). Then he came ane entered the house and I entered, too, Then the Prophet (s) sat on bad and had Fatima sit on his right side, 'Ali on his left side, and Hasan and Husayn in his front. Then he covered them with his robe and recited: "Surely Allah desires to keep away uncleanness from you Oh people of the house and purify you a thorough purification."

"Oh Allah, these are my household Oh Allah, my household are the worthiest." Wathilat said: Then, I said from a far corner of the house: "Oh Prophet of God! Am I among your household too?" He said, "Yes, you are also

among my household." Wathilat said: Indeed, it is my ultimate object of hope."[1]

Ibn Jarir has reported the narration through another chain of transmission and said: "'Abd al-A'ala ibn Wasil has narrated to me from al-Fa'dl ibn Dakin from 'Abd al-Salam ibn Harb from Kulthum al-Muharibi from Abi 'Ammar who said: "Once I was visiting Wathilat ibn al-Asqa' when I noticed some of his guests mention 'Ali (‘a) and use offensive words against him. When they stood up (to go), he said: Sit down so that I may inform you something about the person when they intended to offend. Once I was visiting the Prophet (s) and 'Ali, Fatima, Hasan and Husayn came in. The Prophet (s) covered them with a Cloak and said: "Oh Allah! These are my household. Oh Allah! Keep away uncleanness from them and purify them, a thorough purification."I said, "Oh Messenger of God and me?"He (s) said: "And you, too."He (Wathilat) said: By God, this is the trustiest work I ever had." What is worth noticing here is that Wathilat himself adds something to, the end of the narration.

Ibn Kathir has said: imam also said: Muhammad ibn Mus'ab has narrated from Awza'i from ibn 'Ammar that he said: I went to the house of Wathilat ibn al-Asqa' where I saw some people mention the name of 'Ali (‘a) and use offensive language against him. I joined them and said similar things (Wathilat) said: Should I inform tell you of what I saw the Prophet (s) do? I said, "Yes." He said: "I went to the house of Fatima (‘a) to see

1. Jami' al-Bayan**,** by Tabari, 22/6.

'Ali (‘a). She said that he had gone to see the Prophet of God (s). So I sat down to wait for him. Then, the Prophet (s) came with 'Ali, Hasan and Husayn (‘a). He (s) was holding the hands of both Hasan and Husayn. He entered into the house with them. 'Ali and Fatima (‘a) sat in front of him (s) while Hasan and Husayn sat on his lap. He then covered them with his Cloak "Kisa',"and recited this verse: "Verily Allah desires to keep away uncleanness from you, Oh members of the house and purify you a thorough purification." Then he said: "Oh Allah! These are my Ahl -Bayt (Ahl al-Bayt), and my household are the worthiest of all."[1]

Hakim, who has reported in his *Mustadrak* similar narration relying on the account of Mustadrak Bashir ibn Bakr, says: "al-Awza'i who narrated from Abu 'Ammar said: Wathilat related to me and mentioned a similar narration to the one we have reported without mentioning Wathilat's joining being included among Ahl al-Bayt (‘a)."[2]

The three narrations have been quoted from Shaddad (Ibi 'Ammar) from Wathilat Ibn Asqa’. In the first and second accounts, Wathilat ibn Asqa’ is included among Ahl al-Bayt (‘a) but in the third he does not claim to be among them (‘a); and this difference raises doubt about the soundness of the tradition of Wathilat ibn al-Asqa’. Most likely the addition at the end of the narration has not been

1. Tafsir Ibn Kathir, 3/483.
2. Mustadrak al-Sahihayn, 3/147.

related by Wathilah himself but it was made to the account later on. If this is not the case, then what is the reason for his not mentioning it in the account we have reported from him. If it was his ultimate object of hope and unequalled honour how could he avoid mentioning it when he talks about the verse of purification?

Wathilat Ibn al-Asqa'

In spite of the fact that one cannot be contented with the narrations of Wathilat ibn al-Asqa' he was among the companions of "Suffah" in the class of the companions of the Prophet (s). When the Prophet (s) passed away, Wathilh left Medina for Sham withessing" (Holy wars) until he died during the reign of 'Abd al-Malik at the age of 150. Qatada has said concerning him that he was the last of the Prophet's companions to die in Damascus.[1]

It is quite possible that Banu Ummayya took advantage of Wathilat's presence in Sham to accomplish a number of their political goals. For example, many prophetic narrations in favour of Mu'awiya ibn Abi Sufyan have been reported from Wathilah ibn al-Asqa'. Experts in Prophetic traditions have consensus opinion that such traditions are but fabricated accounts which are ascribed to the Prophet (s). For instance, Ibn 'Asakir and others have reported from Wathilat from the Prophet (s): "Allah, the Almighty, has entrusted his revelation to "Jibra'il" (Angel Gabriel), to me and to Mu'awiya and He almost sent Mu'awiya as a Prophet because of his vast knowledge and

1. Tahdhib al-Tahdhib, 1/101.

his being a trustee of the words of my Lord. May Allah forgive Mu'awiya's sins protected him from the reckoningin the Day of Judgment, grant him knowledge of the Qur'an, made make him a guide for people to achieve guidance and make people follow the right path through him."[1]

Hakim said: "Ahmad ibn 'Umar Dimashqi, who knew traditions of Sham very well, was asked about this traditions and he strongly condemned it."[2]

Also it is narrated from Wathilah that the Prophet (s) had said: "al-Umana'" (i.e. the trustees) with God are three: "I, Jibra'il and Mu'awiya."[3]

Nisai and Ibn Hayyan says: "This narration is fabricated and null and void."[4]

Suyuti narrates the Wathilah ibn al-Asqa' and says that all expert scholars of traditions have unanimously agree that the tradition is fabricated though their opinions differ about who has fabricated it.

When a group of people visted him they used offensive words against Imam 'Ali ('a) in his presence, but he kept silent ans when they left he blamed Shaddad for joining

1. Al-Ghadir, 5/308, 2nd edition and al-La'ali al-Masnu'a, 1/419.
2. Al-Ghadir, 5/308.
3. Al-La'ali al-Masnu'a fi 'l Ahadith al-Mawdu'a, 1/417.
4. Al-La'ali al-Masnu'a fi 'l-Ahadith al-al-Mawdu'a, 1/417.

them noting that the verse of purification was revealed in favour of 'Ali (‘a), Zahra, Hasan and Husayn (‘a).[1]

Shaddad (Abu 'Ammar)

The two accounts were narrated from Wathilah ibn al-Asqa’ by Shaddad, a servant of Mu'awiya ibn Abu Sufyan.[2] This is the first reason for our doubt about his account of the virtues of Ahl al-Bayt (‘a).

Bukhari has mention and said he was not trustworthy and added that he (i.e. Shaddad) used to say his prayers on the back of his camel while on journey.[3]

He reported from Abu Hurayra and Awf ibn Malik and others. Salih ibn Muhammad said: "He heard nothing from Abu Hurayra nor from Awf ibn Malik.[4] Despite this, Salih ibn Muhammad is trustworthy."

You just read we have already noticed that he joined those who used offensive language against 'Ali (‘a). After the dispersed of Wathilah’s quest when Wathilah ibn al-Asqa’ scolded Shaddad, he said: "They used offensive words against him and I did the same."[5]

Now, how can one trust the words of a man whose understanding of Islam is such that when he sees people insulting 'Ali (‘a) he does the same without being certion

1. Tafsir Ibn Kathir, 3/483.
2. Al-Ta'rikh al-Kabir by Bukhari, 4/226.
3. Al-Ta'rikh al-Kabir**,** 4/226.
4. Tahdhib al-Tahdhib, 4/317.
5. Tafsir Ibn Kathir, 3/483.

who the one being insulted is and without thinking of safeguarding his religion, though it is not reasonable to assume that Shaddad did not know who was 'Ali (‘a) at the time he insulted him in the presence of Wathilat ibn al-Asqa’.

After all, how can the account quoted from Wathilah ibn al-Asqa’ in which he claimed that he was included among the "Ahl al-Bayt (‘a) i.e. the household of the Prophet (s) be regarded authentic? There are sound and scrutinized traditions, that have been attested by expert scholars of hadith which say that only holy verse of purification the Prophet of God (s), 'Ali, Fatima, Hasan and Husayn (‘a) are meant by the verse of purification, and no one else joind them, not even the wife of the Prophet (s), Umm Salama who was willing to join them but the Prophet (s) objected in a gentle manner when he said to her: "Stay where you are, you are on the righteous path."

4. The Narration of Umm Salama

Ibn Jarir has narrated from Abi Kurayb that he said: "Khalid ibn Mukhallad narrated from Musa ibn Ya'qub from Hashim ibn Hashim ibn 'Utba ibn Abi Waqqas from 'Abdullah ibn Wahab ibn Zam'a that he said: Umm Salama told me that the Prophet (s) had gathered 'Ali, Hasan and Husayn and had them go under his Cloak. Then he prayed to God and said: "These are my household," and so Umm

Salama said: "Oh Prophet of God let me go with them." He (s) said: "You are among my family."[1]

Among these whose names have come in the chain of transmission of this narration are Musa ibn Ya'qub and Walid ibn Mukhallad. Concering the first i.e. Musa ibn Ya'qub ibn 'Abdullah ibn Wahab ibn Zam'a ibn al-Aswad, 'Ali ibn al-Madaini said: "His traditions are weak and loathful." Nisa'i said: He is not competent. Al-Athram said: "I asked Ahmad about him, and he did not seemingly like him. Saji said: "Ahmad and Yahya had difference of opinion about him; Ahmad said: "I don't like him,"while Ibn Qattan said: "He is trustworthy."[2]

The second person is Khalid ibn Mukhallad al-Qitwani Abu Haythami al-Bajli about whom 'Abdullah ibn Ahmad reported from his father and said that he had unsound narrations. Abu al-Walid al-Baji has reported in the Rijal by al-Bukhari from Ibn Hatim that he related unsound accounts to Khalid ibn Mukhallad. It is started in al-Mizan al-Dhahabi: "his narrations are written but cannot be based on in any argument." Asaji and Uqaili have mentioned them in their list of the weak.[3]

We don't want to comment any more on these narrations or on similar narrations because there is abundant evidence in the many clear and authentic traditions narrated from Umm Salama, some of which have been previously mentioned here and some still will be discussed

1. Tafsir Jami' al-Bayan, 22/7.
2. Tahdhib al-Tahdhib, 10/378-379.
3. Tahdhib al-Tahdhib**,** vol 3/117-118.

in this study, which makes us reject such (fabricated) traditions. According to a narration reported from her through a reliable chain of transmission, she wished to join Prophet's household in whose favour the verse of purification was revealed, but the Prophet (s) objected and said to her in a gentle manner: "Stay where you are, indeed you are on the righteous path, or "You are among the wives of the Prophet." Thus, she has not been granted this priviledge by the Prophet (s).

It is illogical to leave out all the authentic traditions of Umm Salama which have been confirmed by scholars of tradition and rely on the narration, on side of whose chain of transmission we have shed light.

5. The Narration of Ibn Hajar Haythami

According to the narration of Ibn Hajar the Prophet (s) covered himself and 'Abbas with a robe and said: Oh my Lord this is my uncle and my father's brother and these are my household, so cover them over from the fire just as I am covering them over with my robe. Then, the frames of the doors and walls of the house said: "Amen" and he, too, said three times "Amen."[1]

This tradition has been narrated by Ibn Hajar without chain of transmision, and we do not know where it has been narrated from when we want to examine its chain of transmission Furthmore, apart from "*Sawa'iq*" we have not come across such a narration, with or without chain, of

1. Al-Sawa'iq al-Muhriqa, by Ibn Hajar al-Haythami, p. 144.

transmission, in any of the sources that we have checked. This confirms that the so- called tradition is weak.

In fact, the very wording of the tradition, not to talk of its chain, is good reason for rejecting the tradition.

There is great possibility that the hadith was coined during the days of 'Abbasid caliphate, a period when people compated offectively to win the 'Abbasid leaders satisfaction through the fabrication of traditions speaking about the virtues of the 'Abbasids.

The last part of the tradition which says that the frame of the door and the walls of the house said "Amen" in response to the prayers of the Prophet (s). discredits and weakens this account Besides, there is no trace of the tradition in authentic sources and it has no chain of transmission.

These are the main narrations that contradict the authentic traditions that consider the purification in the holy verse of purification restricted to the Prophet (s), 'Ali, Fatima, Hasan and Husayn (‘a).

The words "Al" and "Ahl"and their literal Meaning and their Meaning in the hadith

An inquiry in the books of the Arabic language and in the books of hadith shows that the word "Al" or "Ahl" is not used to mean the wife unless there is some indication to it. Otherwise when the expression or statement is devoid of any indication, then, it means one’s family normally referred to as "blood relatives."

Regarding the idea that the word "Al" or Ahl means wife Ibn Manzur says: "This is one of the possible meanings

which cannot be realized unless there is some indicateion, for example if it is said to a man: Are you married? And he says no I have no it is understood from the very beginnig that he meant he has not got married, or if a man says: I have become ritually impure through my Ahl, one immediately realises that Ahl means wife and not relatives. But if one says: My Ahl is in so and so city, "I am visiting my Ahl," or "I am from a noble, then people take the word Ahl to mean household.[1]

In brief, the word "Al" or "Ahl" means one's closest relatives, unless there is some evidence which indicates that it means one's wife as we infer from the example: I have become ritually impure through my Ahl (i.e. wife).

Thus, the word Al figuratively means wife and so, it needs an indication to show that is does not have literal meaning.

Ibn Athir said: There is difference of opinion concerning who the Prophet's Al are the majority are of the view that they are his progeny; Shafi'i said: "The tradition which says: "*sadaqa*" (i.e. one-fifth levy) is forbidden for Muhammad and his "Ahl" (household) "shows that the forbidden, and they are allowed to receive Al (family) of Muhammad (s) are those to whom "*sadaqa*" has been "Khums" (i.e. one-fifth levy) instead."

They are his offspring who desceng from Hashim and Mutallib.[2]

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1. Lisan al-Arab**,** 11/38.
2. Al-Nihaya by Ibn al-Athir, 1/81.

Muslim narrates from Yazid ibn Hayan that he said: "Husi'in ibn Sibra and 'Umar ibn Muslim and I went to see Zayd ibn Arqam, and after we sat down, Husi'in said to Zayd: You are fortunate indeed! You have achieved a lot of good (in your life), you have seen the Prophet (s), you have heard his sayings (directly) and you have fought (the holy wars) alongside with him, and prayed behind him (s). You have achieved a lot of good. Could you tell us some of the sayings of the Prophet (s) which you have directly heard from him. He said: "Oh my nephew! By God I have become very old, and I have forgotten some of the things that I memorized from the Prophet (s). So, becontented with what I tell you and do not ask me more then what I can endure. Then he: "One day the Prophet (s) stood up and gave a speech near a small river called "Khum" (i.e. Gadir Khum) between Mecca and Medina; firstly, he thanked God, praised Him, admonished and reminded us (of our duties towards God), then he said: "Oh people! I am a human being and the (Angel of death is to call on me and I have to submit – meaning that he was about to die), "I am leaving among you two weighty things; the first is the Book of Allah, where in there is light and guidance so act according the book of Allah, hold fast to it, and he urged people to adhere to it. Then, he said: the second is my Ahl al-Bayt (i.e. my household). Remember Allah of regarding my household. Remember Allah regarding my household…".

Then Hasi'in asked him: "Oh Zayd who are his household? Are his wives not from among his household?" He answered, "Yes, they are among his household but by his household here is those who are not allowed to take *Sadaqa* after him (s)."

In another tradition which Muslim has narrated from Zayd ibn al-Arqam there is something similar to what we have narrated in the tradition of "Thiqalayn" (two weighty things) at the end of which he said: "Then we said: who are his Ahl al-Bayt? Are they his wives? He said, No, by God! A woman may have a husband for a period of time and then he may divorce her and she returns to her father and her kinsmen. What is meant by Ahl al-Bayt are here those of his relatives to whom "Sadaqa" is unlawful.[1]

We have cited what is mentioned from in the books of linguistic and the books of Prophetic traditions to show that the words "Al"and "Ahl"do not ‘wives’ except when there is evidence to indicate that they do. If these words are used without any such ecidence, then their only meaning is one’s relative or kinsmen.

As for "Ahl al-Bayt" from whom Allah the Almighty has removed all uncleanness as it is clearly stated by Qur’anic verse, they are the five pious ones (i.e. the Prophet, "'Ali, Fatima, Hasan and Husayn (‘a), and do not any of the relatives or wives of the Prophet (s). The decisive word to this effect is the evidence we have already presented

1. Al-Jami' al-Sahih by Muslim ibn Hajjaj, 7/122-123. Also Ibn Kathir has related two Hadiths in al-Tafsir, 3/486.

and the evident authentic prophetec traditions which will be introduced in this study.

The Context of the Holy Verse in the Qur'anic Chapter of "Ahzab"

As for the question of the context and place the holy verse of purification among the verses related to the "Mothers of the Faithful ones" (wives of the holy Prophet (s) in the chapter of "Ahzab" and the prosistence of some that the wives of the Prophet (s) are included with the Ahl al-Bayt is, as to Sharifu-Din,[1] says an example of presening a personal view versus the divine text (Qur'an and Prophetic tradition), an act which is by no means permissible.

Relying heavily on the context of the verse cannot be more than a kind of Ijtihad (exersicing independent judgment) or "istihsan" (showing approval) resulting from the sequence of words. It is not correct to judge things like that when there are numerous genuine, and authentic texts confirming that the holy verse of purification concerns none but the five pious ones: the Prophet of God, 'Ali, Zahra, Hasan and Husayn (‘a), this is because the verses of the Holy Qur'an are not arranged according to the sequence of their revelation, a fact, about which Muslim jurists regardless of their sects have consensus of opinion. Therefore, the context of the verse is not as significant as the solid evidence to when there is contradiction between the two, for there is no certainty about the context in which the verse has been revealed. For this reason, we

1. Al-Kalimat al-Gharra’ fi Tafdil al-Zahra (‘a), p. 213.

have, in this case, to ignore the general tenor of the "***Siyaq***" (context) of the verse assump even if it is apparently sound and surrender to the judgment based on instance of the plain evidence and manifest proofs which you have already read.[1] Furthermore, the use of differnet pronouns before and after this holy vers shaken the renders the uniformity of the context "Siyaq" invalid. To clarify things, we hereby quote the holy verse to show the difference between the pronouns used before and after it with respect to mosculinity and femininity.

Allah the Most High says:

"Oh wives of the Prophet! You are not like any other of the women if you will be on your guard, then be not soft in (your) speech lest he in whose heart is a disease yearn; and speak a good word.

And stay in your houses and do not display your finery like the displaying of the ignorance of yore; and keep up prayer, and pay the poor rate and obey Allah and His Apostle. Allah only desires to keep away the uncleanness from you Oh people of the house and to purify you a thorough purifying.

And keep to the mind what is recited in your houses of the communications of Allah and the wisdom; surely Allah is Knower of subtleties, Aware."

Have you noticed the plain difference between the pronouns in the verses (before and after the verse of purification) with regard to masculinity and feminity?

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1. Al-Kailmat al-Garra' fi Tafdil-al-Zahra ('a), p. 213.

Has there been any unity in the context that can contradict the solid proofs supporting the idea that the holy verse concerns none but the five honourable ones? Besides, why should we rely on "Ijtihad" when we have divine texts?

In fact, the verse of purification it self clearly show who are meant by "Ahl al-Bayt," from whom Allah the Most High has removed uncleanness and whom he purified a (thorough) purification.

In the light of what has been said so far, the holy verse is therefore very clear in de claring that Ahl al-Bayt are far too exalted and purified from all kinds of uncleanness and sins, great or small. That is referred to as infallibility.

Indeed the holy verse unequivocally confirmes the "*'Isma*" (infallibility) of Ahl al-Bayt, and having established this reality, there is no need to devote more time on exploring the meaning of Ahl al-Bayt, from whom Allah has removed uncleanness and whom He has purified completely (from all sins).

Regarding those who might be included among Ahl al-Bayt such as the wives of the Prophet (s), the family of "'Ali, the family of Aqil, the family of Ja'far and the family of 'Abbas and others, it is worth considering these two basic questions:

First: Which one of these people claimed have "ismha" i.e. infallibility?

Secondly*:* If any of them made such a claim, then did his or her actions correspond with her or his claim? The answer to this question contributes to discern those to whom purification and infallibility are attributed to in the holy verse of purification.

A careful study of the biography of those who might be included among "Ahl al-Bayt" in the holy verse shows that this condition is fulfilled by no one of the members of the progeny and wives of the Prophet (s) who were present at the time the revelation of the holy verse except the five pious people.

In fact, none of the wives of the Prophet (s), Aqil's family, 'Abbas' family, Ja'far's family or other relatives of the Prophet (s) claimed infallibility or said that Allah had removed uncleanness from them and purified them completely.

Some of them, however, contrary to our one's expectation some have committed sins and offences, an act which does not accord with "*Taqwa*" (piety), talk-less of infallibles or being purified from uncleanness.

Thus, no one other than the five pious ones – the Apostle of Allah (s), 'Ali, Zahra, Hasan and Husayn (‘a) – is included among Ahl al-Bayt who are referred to in the verse of purification, a fact which is confirmed by most in narrations. Also the two conditions mentioned above apply only to them.

The claim of infallibility of the Imams of the Ahl al-Bayt (‘a) was however evident and no one has noticed any misdeed during the different stages of their lives. They lived among the people, followed the same which way as that of the people had maual social life with the people and their actions and stands were known to the people.

If they had said any unbecoming words, or if their deeds or stands had been ussatisfactory, history would have recorded them.

Therefore, Ahl al-Bayt or the household of the Prophet (s) from whom uncleanness has been removed as in the holy verse are none other than the five pious ones.

We can summarize our remarks in the following points:

1. There is no doubt that the holy verse according to all except 'Ikrama, refers to the five immaculates ones (‘a) after we have known 'Ikrama’s character and narrations.Therefore, great experts scholars of Prophetic traditions have a consensus opinion that all proofs confirm that the holy verse refers to the five pious ones (the Prophet (s), 'Ali, Fatima, Hasan and Husayn), and the traditions and general meaning of the word "Ahl al-Bayt" in the holy verse provide clear proof in this concern.

As for the wives of the Prophet (s) and the rest of his relatives, they are not meant by the holy verse except in the general meaning of the word "Ahl al-Bayt." To rely on the general meaning of the word "Ahl al-Bayt is a mere "Ijtihad" excercising independent opinion which is something accepted but it loses its value versus the divine decrce which confirms that "Ahl al-Bayt", (from whom Allah Almighty has removed uncleanness) refers to none other than the five holy people. Therefore, to rely on the general meaning of "Ijtihad" is futile attempt.

2. Apart from the divine texts and Prophetic traditions, the general meaning of "Ahl al-Bayt" verse, can also include the five immaculates, as well as the mothers of the Faithful and the rest of the relatives of the Prophet (s) without exception. At same time the holy verse negates uncleanness from Ahl al-Bayt and confirms their infallibility. In the light of the analysis carried out previously in this study, those who have not claimed

"*'Isma*" (infallibility) or those whose behaviors and deeds are inconsistent with "'Isma" from among the relatives of the prophet or his wives cannot in anyway be included among those referred to in the holy verse.

3. A review of the history of the mothers of the Faithful and the rest of the relatives of the Prophet (s) other than the aforementioned five immaculate ones reveals that they have not fulfilled this condition (i.e. infallibility) at all and none of them has ever made this claimed to have it.

In addition, their lives were not devoid of shortcomings great or small, which definitely excludes the possibility of their being among the "Ahl al-Bayt" those from whom Allah has removed all sins and whom He has purified a thorough purification.

4. As for the five immaculate ones, they have not concealed their claim of "*'Isma*" (i.e. infallibility) and it is not difficult for us to detect that in their utterances.

Moreover, they never did a thing that negates this claim throughout their lives and social relationships and through the crucial political and social situations and challenges and political hostilities at a time when the grounds for criticizing and transgression that could be committed by them were good.

"And to purify you a thorough purification"

This word Purification which comes after: "To remove from you uncleanness" emphasizes the utter purify and infallibility of Ahl al-Bayt.

It seems as if the holy verse wants to say that Allah the Most High had removed uncleanness from them, so that

their souls and minds became free from any filth and sin, He purified their hearts and minds from uncleanness. Therefore, nothing they have become entirely free from uncleanness or marks of uncleanness coming from the surroundings or to history, little or weak.

This is most comprehensive description of the station of infallibility "*'Isma*," purification and high spiritual loftiness found in any of the friends of Allah, from those whom Allah has selected for His message, His call and leadership of His creatures.

Therefore, the holy verse seems unequivocally clear in its indication of "*'Isma*" (or infallibility) if we vies it the way we view any clear Arabic speech not to mention its being the best and most explicit and most potent.

Just as the holy verse is clear in its indication of infallibility, it is also a clear in specifying "Ahl al-Bayt", from whom Allah Almighty has removed uncleanness and whom He purified a thorough purification.

THE CONCLUSIONS OF THE STUDY OF VERSE OF PURIFICATION

The most important thing which we draw from the study of the holy verse of purification is that the five members of Ahl al-Bayt (‘a) are truthful, it is unlawful to speak falsehood against them and it is unlawful for anyone to attribute lying to them. Lying is the worst sort of uncleanness from above which Allah has made them far too exalted; while truthfulness is the essential meaning of soul purification which Allah Almighty has bestowed upon them.

Therefore, when an authentic saying or narration is related from them, then they are without doubt truthful. It is not permissible to ascribe falsehood to them, or doubt the truthfulness of their sayings and narrations because ascribing falsehood to their sayings or narrations means ascribing falsehood to a clear verse of the Book of Allah which purges them of uncleanness and purifys them from sins and dubious acts.

Having known that "Ahl al-Bayt" (‘a) are truthful in what they say and claim, that they do not tell lies and that Allah has made them far too exalted above the "Rijs" (uncleanness) of falsehood we can note down three (important) points which the "Ahl al-Bayt" (‘a) claim and to abide because they believe that these three points have been entrusted to them by the Prophet (s) according to Allah's command.

These three points are:

1. The "Caliphate" (leadership) of Amir al- Mu'minin Imam 'Ali ibn Abi Talib (‘a) after the Messenger of Allah (s).

2. The continuity of the leadership Ahl al-Bayt (‘a) to the twelfth Imam from among the descendants of 'Ali (‘a). They are the successors of the Prophet (s). Their number is the same as that of the chiefs (*naqib*) of the children of Israel.

3. The sayings of Ahl al-Bayt (‘a) are authorities in fiqh and in Islamic doctrine.

We shall now discuss these points briefly:

1. The Caliphate and Imamate of Amir al- Mu'minin after the Prophet (s)

Whoever goes through part of the biography of Abu al-Hasan 'Ali ibn Abi Talib (‘a) will have not doubt about this point Imam 'Ali (‘a) believed that he had the right to be the leader of the "Umma" (Islamic community) and sccessor of the Messenger of Allah (s) after his demise. The view of Imam 'Ali (‘a) about the question of "imamate" is known to everyone and needs no further discussion.

The only reasn why he did not stand in his life against the caliphs who took over power after the Prophet (s) one after the other but defended and advised them and did his best to advise, defend and protect their interests is because he saw that the paramout interests of Islam lie in the unity of the Muslims, and the unity of Muslim’s words and stance is most important. So no Muslim is allowed to ignore this important matter in anyway.

It is for this reason that he 'Ali (‘a) expressed his discomfort when Abu Sufyan' asked him for (pledge of allegiance) on the day of "Saqifa", promising to provied him with a lot of men and horses.

'Ali (‘a) also refused 'Abbas' offer to pay him allegiance when 'Abbas said: "Extend your hand to me. I wish to pay you pledge of allegiance so that people may say that the Prophet's uncle has paid allegiance to the Prophet's cousin." Thus, Imam (‘a) rejected all these things in order to preserve Muslim unity and maintain the integrity of the Islamic State, especially after the event of Saqifa.

Let us listen to part of his sermon called "Shaqshaqiyya" in which he points to the event of Saqifa in an aggrieved tone:

By Allah, that one had dressed with it (the caliphate) and he knows very well that I am as fit to it as the pivot to the mill. I am like a fountain-head from which flood flows down and my station is too high for the bird to reach; yet I have closed my eyes and detached myself from it.

I had but two alternatives: to fight for my right or to endure a great tribulation wherein the old turn very ole, the young turn old and true believers suffer from strain till they meet Allah. I found that endurance thereon was wiser. So I showed patience although it was extremely painful, watching my inheritance being robbed…[1]

1. Khutbat al-Shaqshaqiyya fi Nahj al-Balagha, Sheikh Muhammad 'Abduh**,** 1/25.

'Ali's Caliphate in the Narrations of "Ahl al-Bayt" (‘a)

Numerous relia’le narrations have been reported from 'Ali (‘a) that the Prophet of Allah (s) has appointed him his successor after him (s) and leader of the Muslims. The following are some of these narrations:

1. It is reported in "*Ikmal al-Din*" that Asbag ibn Nabatah said: "The Commander of the Faithful Amir al- Mu'minun 'Ali ibn Abi Talib (‘a) came out one day holding the hand of his son Hasan (‘a) and said: "One day the Prophet (s) came out holding my hands just like this (i.e. the way 'Ali (‘a) is holding his son’s hand) and said: "The best of the creatures and their master after me is this my brother of mine. He is the Imam of every Muslim and commander of every believer me."

2. Saduq also repors in *Ikmal* from Imam Ridha (‘a), from his fathers from the Prophet (s) that he said: "Whoever wishes to hold fast to my religion and get on the ship of salvation after me, must follow 'Ali ibn Abi Talib, for he is my inheritor and my successor for my "Umma" (community)."

3. Saduq also reports in "Ikmal" in a long tradition that over two hundred men from among the Ansar and Muhajirun were gathering in a mosque at the time of Uthman discussing religious issues and fiqh and proudly competing with each other. 'Ali (‘a) was silent. So, they said to him: "Oh, Abu al-Hasan! What prevents you from speaking? He (‘a) reminded them of the saying of the Prophet (s): 'Ali is my brother, vizer my inheritor, executor of my will and my successor for my Umma and the master of every believer after me." They all affirmed what he had saed.

4. Saduq reports a long tradition from 'Ali (‘a) from the Prophet (s) that he said: "'Ali is the Commander of the Faithful by according to a decrec which Allah the Most High has established upon His throne. He has made His Angels to bear witness to it, and he is the leader of the Muslims."

5. Saduq reports in his "*Amali*" from Amir al- Mu'minun (‘a) that he said: "The Prophet (s) delivered a speech one day and said to us: "Oh people! The holy month of Ramadan has come’ and started to talk about the virtues of the holy month. 'Ali (‘a) asked him: Oh Prophet of God! What are the most favourable things people can do during this month? He (s) replied: abstinence from the things which Allah has forbidden and started wwping. I said: What made you weep? He said: I wept over what will happen to you in this month, and added: "Oh 'Ali! You are the executor of my will and father of my children, my successor for my nation in my lifetime and after my death. Your command is my command and your prohibition is my prohibition."

6. Saduq also reports in his "*Amali*" from 'Ali (‘a) from the Prophet (s) that he said: "Oh 'Ali! You are my brother and I am your brother, I have been chosen for the Prophethood and you have been chosen for "imamate", I am the owner of revelation and you are the owner of interpretation, and you are the father of this Umma. Oh 'Ali! You are the excuor of my will, my successor, my vizir, my inheritor and the father of my children."

7. Shaykh also reports in his "*Amali*" that 'Ali (‘a) gave a speech in Kufa and said: "Oh people! I own ten attributes which are more than that on which the sun shines. He said to me: Oh 'Ali! You are my brother in this world and in

the hereafter, you are the closest person to me on the day of resurrection, your house in Paradise is opposite my house, and you are my inheritor, the executor of my will regarding my personal affairs and my family, the protector of my household in my absence, the leader of my Umma, the one who up holds justice among my subjects. You are my "wali" (intimate friend) and my wali is Allah's wali, and your enemy is my enemy and my enemy is Allah's enemy."

8. Shaykh Saduq reports in "*Nusus 'ala 'l-A'imma*" from Hasan ibn 'Ali (‘a) that he said: "I heard the Messenger of Allah (s) say to 'Ali: "You are the inheritor of my knowledge, the source of my wisdom and the Imam (leader) after me."

9. Saduq also reports in "*Nusus 'ala 'l-A'imma*" from 'Ali (‘a) that the Prophet (s) said to him: "You are the excuter of my will regarding the dead ones of my household and the "caliph" (leader) of the living ones of my Umma."

10. Saduq reports in his "*Amali*" from Imam Rida from his fathers that the Prophet (s) said: "'Ali is from me and I am from 'Ali, may Allah fight whoever fights 'Ali. 'Ali is the Imam of the creation after me."[1]

Hurr al-'Amili, the author of "*Wasa'il*" (may Allah have mercy upon him), mentions in the second volume of his "i" *Ithbat al-Hudat* nine hundred and twenty-seven (927) traditions in favour of tha imamate (leadership) of the

1. These narrations have been quoted from *al-Muraja'at* by Imam Sharaf al-Din.

twelve Imams of Ahl al-Bayt (‘a). Most of these narrations mention number (i.e. twelve) and the names of the Imams of Ahl al-Bayt (‘a). Many of these narrations are authentic and are found different reliable sources).

Ninety-five (95) of these narrations have been feported by "Thiqat al-Islam Kulayni" in (*al-Kafi*), fifty-three (53) by Shaykh Saduq in *'Uyun al-Akhbar*, twenty-two (22) in "*Amali*" by Saduq, and eighteen (18) by Shaykh Abu Ja'far Tusi in "Ghayba"; eleven (11) in "Misbahu Mutahajid" by Shaykh Abu Ja'far Tusi.

Whatever may be said in this respect, it is clear that Ahl al-Bayt (‘a) believe that they have been Imamate (Leadership) and caliphate after the Prophet (s), that Abu al-Hasan, Amir al-Muminin 'Ali ibn Abi Talib (‘a) is the first Imam and al-Mehdi (‘a) is last (twelve Imam). If one doubts the soundness of some of these narrations, one cannot be doubtful of all the traditions releted from them (‘a) in different ways both Sunni and Shi'a sources which confirm that the Prophet (s) has entrusted "imamate" (Leadership) after him to 'Ali (‘a).This idea has been entrenched in the famous tradition of al-Gadir.

Ahl al-Bayt’s claim to "imamate" is known to all Muslims, and the Shi'a have not come up with some new ideas, but they always pursue the path of Ahl al-Bayt (‘a) as the path adopted by the household of the Prophet (s) and their shia (followers).

2. The Continuty of Caliphate and Imamate among the Ahl al-Bayt (‘a) after 'Ali (‘a)

The names of the holy Imams who come after Imam 'Ali (‘a) are mentioned in the traditions of Ahl al-Bayt (‘a) one after the other from first to the last and their number is the same

as that of the chiefs (naqib) of the children of Israel. Thae last Imam is al-Mahdi (‘a) from the progeny of the Prophet (s). He will fill the earth with equity and justice. Their names are mentioned in the traditions of Ahl al-Bayt both in brief and in detail, and implicitly and exciplicitly. The majority of these traditions are known for their chain of transmission and they have reached "tawatir" so that none can ignore or doubt them.

The following are examples of these traditions:

1. Saduq reports in "*Ikmal al-Din*" from 'Ali (‘a) from the Prophet (s) that he said: "that he the Imams who come after me are twelve in number; yoy 'Ali, are the first of them and the last of them is the "Qa'im" (the one who will rise against oppression), through whom, Allah Almighty will open the earth, east and west."

2. Saduq reports in "*Nasus 'ala 'l-A'imma*" from Husayn ibn 'Ali (‘a) that he said: When Allah the Most High revealed the verse: "And as to blood relations, they are nearer to one another in the Book of Allah." I asked the Prophet (s) about its interpretation, and he said: You are meant by the blood relation. If I die, your father 'Ali is worthiest to take my position, when your father dies Hasan is worthiest of it, and when Hasan dies then you are worthiest of it.

3. Saduq narrates in "*Ikmal*" from Imam Sadiq (‘a) from his fathers from the Prophet (s) that he said: "Allah the Most High has chosen me from among the prophets and has chosen 'Ali from among my family and has made him that best of all "Awsiya" (i.e. executors), and has chosen Hasan and Husayn from among 'Ali’s family and they has chosen "Awsiya" from Husayn’s descendents to thwart

extrmist's distortion of religion, the arrogance of the evil-doers and the interpretation of those who have gone astray."

4. Saduq also reports in "Ikmal" from Imam Rida (‘a) from his father from his grand fathers from the Prophet (s) that he said: "I and 'Ali are the fathers of this Ummah. Whoever knows us has known Allah, and whoever ignores us has ignored Allah the Most High. From among 'Ali's sons two are the leaders of my community and masters of the youths of the Paradise: Hasan and Husayn, and there will be come nine from the progeny descendents of Husayn and to obay them is obey to me, to disobey them is to disobey me; the ninth of whom is Mahdi (may Allah hasten his appearance) who will rise (and establish justice)."

5. Saduq also reports from Imam Sadiq (‘a) from his father, from his grandfather that he said: "The Prophet (s) said: The holy Imams after me are twelve, the first them is 'Ali and the last is "al-Qa'im" (the one who rises against oppression. They are my successors and executors of my testament."[1]

There are many traditions of this kind which are related from Ahl al-Bayt (‘a) and which specify and identify the twelve Imams who shouldered the mantle of Imamate after the Apostle of Allah (s), one after the other. They are counted part of Ahl al-Bayt from whom Allah has purged uncleanness and has purified with a thorough purification.

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1. These traditions have been quoted from *Muraja'at* by Imam Sharaf al-Din (may *"Allah"*have mercy on him).

Thiqat al-Islam Muhammad ibn Ya'qub al-Kulayni has reported in *al-Kafi* a number of narratives of Ahl al-Bayt which clearly defines the imamate (leadership) of each one of the Holy Imams of Ahl al-Bayt (‘a) one after the other and these narrations are quoted from Ahl al-Bayt themselves."[1]

Thus, there is no room for anyone to doubt these groups of traditions that come successively to define the Imam of Ahl al-Bayt of every period. These traditions are known for their "*Tawatur*" (succession and a great number), and the majority of them are foung in authentic and genuine sources. The "Tawatur"of such narrations frees us from the need for further queries into their chains of transmission.

If we believe in the purity of the five members of Ahl al-Bayt from any filth and in their "'*Isma*" from every sins and dubious acts, then we should accept the Imamate of all the twelve holy Imams whom names are explicitly mentioned one after the other in the traditions. We should also that accept their infallibility "'Isma" and the continuity of Imamate in them to Imam al-Mahdi al-Qa im, (the one who will rise against oppression) who is descended from Muhammad (s).

The continuity of 'Isma" and "imamate" in Ahl al-Bayt doest not contradict the idea in the previous the narrations that the holy verse was revealed in favour of no one other than the five pious ones. This is because these traditions add nothing to the idea of confining Ahl al-Bayt to those who where present at the time of the revelation of the holy

1. Al-Kafi 1; Kitab Al-Hujja 292-329.

verse. We can realise the infallibility and Imamate (leadership) of the rest of the holy Imams from the authentic traditions which the five immaculate ones have related. The "'Isma" and "imamate of the succeeding Imam's are known through the "'Isma" and "imamate of the former ones.

The Twelve Caliphs in the Prophetic Traditions

There are indications to this effect in many traditions narrated from different sources including Sunni sources; for example, the narration which al-Bukhari has narrated in his Sahih from Jubayr ibn Samra who said: "I heard the Prophet (s) say: "There will come be twelve 'Amirs (i.e. leaders) and he said something else which I did not hear, but my father did. He told me that he said: All of them are from Quraysh."[1]

In another tradition Muslim narrates in his Sahih that the Prophet (s) said: "The religion will not continue to exist until the Day of Resurrection or else, you will have twelve caliphs rule over you, all from the Quraysh."[2]

Ahmad narrates in his Musnad that Masruq said: "We were sitting with 'Abdullah ibn Mas'ud who was reciting the holy Qur'an to us, when a man said to him: Oh Abu 'Abd al-Rahman! Did you ask the Apostle of Allah (s) how many caliphs would rule over this Umma? Then 'Abdullah said: "No one has asked me this question since I came to Iraq and added, "Yes, we had asked the Prophet of

1. Sahih al-Bukhari, 9/81.
2. Sahih Muslim, 6/4.

Allah (s), and he (s) answered: They are twelve, the same number as that of the chifs of the children of Israel."[1]

Other traditions to the mentiond ones, with some differences in the content, have been narrated by Abu Dawud, Bazzaz and Tabrani in different ways.[2]

These traditions refer to no one other then the twelve holy Imams of Ahl al-Bayt, whose names have been mentioned in the narratives of Ahl al-Bayt. The Islamic history knows no twelve Imams from Quraysh other than the holy twelve Imams of the Ahl al-Bayt (‘a).

Some scholars have exceeded bounds in their interpretation of the tradition about the twelve Imams. The weaknesses of these narrations are much more than their strengths.

Shaykh Muhmud Abu Rayya says: "After al-Suyuti has narrated the problematic traditions, he came out with a strange view which we mention here in order to amuse the readers when he said: Consequently, it is noticed that among the twelve are the first four caliphs, then al-Hasan, Mu'awiya, Ibn Zubayr, and then 'Umar ibn 'Abd al-'Aziz, which makes eight. The 'Abbasid Mahdi (might be added to them because he was just like the Umayyad 'Umar ibn 'Abd al-'Aziz and the remaining two are the two awaited ones, one of whom is al-Mahdi because he belongs to the household of Prophet Muhammad (s)." al-Suyuti did not say who the second awaited one was." May Allah bless the

1. Musnad by Ahmad ibn Hanbal.
2. Al-Usul al-'Amma li-l-Fiqh 'l-Muqaran, p. 178.

person who said: al-Suyuti is like he who gathers firewood at night."[1]

If al-Suyuti mad a mistake in giving the correct interpretation these Prophetic narrations, a group of Sunni scholars have correct explanation of these narrations; such as Sibti ibn Jawzi, the author of "*Tadhkirat al-Khawas*" which includes the personal news of the twelve Imams of Ahl al-Bayt (ʿa); Ibn al-Sabbagh al-Maliki who wrote "*al-Fusul al- Muhimma*" during their lifetime; and Ibn Tuluun who wrote "*al-A'immat al-Ithna 'Ashara*", and others.

Whatever the case is, our admitting that the holy verse of purification indicates the 'Isma of the five pious ones of the Ahl al-Bayt, who have been purged of all sins and dubious acts, is a good reason for accepting the idea of the 'Isma and Imamate of all the twelve holy Imams and also their being cleaned of every sin and dubious doings.

3. The Authority of the Traditions of Ahl al-Bayt (ʿa)

This is one of the major effects which the holy verse of purification has. We shall discuss this point as fully as this study allows (God willing).

Muslims are in a great need of a political leader after the demise of the Prophet (s) who can be a successor of the Prophet (s). They are also in great need of an authority to refer to, when the want to know the Sunna of the Prophet of Allah (s) and Allah's injunctions and limits. These are the two major problems which Muslims face after the

1. Adwa' 'ala al-Sunnat 'l-Muhammadiyya, p. 212.

death of the Prophet (s) in regard to their religious affairs. In fact, the narrations related by successive reliable narrators confirm that the Prophet (s) entrusted the responsibility of explaining his traditions "Sunna" to Ahl al-Bayt, made them the final authority to explain to Muslims Allah injunctions and laws of His religion, and made their sayings an argument against the Muslims. They are not like the "*Mujtahidun*" who pass judgments according to personal views, but their judgments are the very sayings of the Prophet (s), expositions of his knowledge and the legacy which they inherited from the Prophet (s) and which is passed from grandeaur to grandeur, and from predecessor to successors. Muslims have no choice other than following their sayings in regard to the lawful and the unlawful.

This idea is clearly expressed in the tradition of al-Thiqalayn (the two weighty things) to which we referred previously on numerous accasions and many of its chains of transmission was revised by expert scholars of hadith (both Sunni and Shi'a).

"I am leaving among you two weighty things; Allah's Book, which is like a rope extending from heaven to the earth, and my progeny, (Ahl al-Bayt). The two will never part until they return to me at the pool (of Kawthar in Paradise)."[1]

This tradition clearly indicates that Ahl al-Bayt whom Allah has appointed as leaders over His creatures and as

1. Refer to the message of the tradition of al-Thiqalayn (the two weighty things).

guides leading to His path till the Day of Resurrection (until they return to me at the pool) and the first weighty thing, which is the holy Qur'an go side by side throughout.

Ibn Hajar Haythami says: "In the many Prophetic traditions urge people to hold fast to Ahl al-Bayt these is an indication that no separation between them (i.e. the book and Ahl al-Bayt) can take place, because they adhere to it till the Day of Resurrection. Similarly, the holy Qur'an never separates from them. This is why they are "Aman" (Safety givers) for the people of the earth, as we will see later on, and the statement", for every generation of my "Umma" there will be just people from my household "testifies to it."[1]

In what follows, we will explain this fact our review of a number of points that represent the fundamental principle, of the doctrine of Ahl al-Bayt (‘a).

1. Al-Sawa'iq al-Muhriqa, p. 149.

AHL AL-BAYT (‘a)
SCHOOL OF THOUGHT

1. Ahl al-Bayt, are tr uthful and far too exalted above falsehood

This is the lowest degree of "'Isma" (infallibility) in their life, and falsehood is the worst kind of uncleanness above which Allah has made them far too exalted, and so it is not permissible for any Muslim to doubt the truthfulness of their sayings and narrations because Allah has kept away uncleanness from them and purified them with a thorough purification. Allah has freed them from falsehood which is the worst kind of uncleanness.

The Sunni and Shi'a sects have consensus opinion on this issue so much so that I have not come across anyone in what I have read in the books of "*Jarh wa Ta'adil wa Rijal*" (i.e. the books on assessment of narrators) who does not believe that the twelve holy Imams are far too exalted above committing any sin, falsehood and evil deeds.

2. Ahl al-Bayt (‘a): Narrators of Prophetic Hadiths

Ahl al-Bayt are not like "*Mujtahidun*" (jurists who rely on independent opinion) or leaders of Islamic schools of thought who rely upon personal views in making decisions concerning Allah's religion. Therefore, it is not proper to call them "*Mujtahidun*" or "Ashab al-Ra'y" (those whose decisions are based on personal views). This is because the decision of a "*Mujtahid*" can either be right or wrong, and the instances of the wrong decisions he makes on divine

law are not less than the instances of the right dicisions which he makes.

Therefore Ahl al-Bayt are in no way included among the "Mujtahidun" or "Ashab al-Ra'y" and they do not belong to any school of thought that advocates personal views or judgments but they narrate the sayings of the Prophet of Allah (s) and tranmit his heritage to us.

Thus, any hadith which is narrated from them whether on "*Usul*" (fundamental principles of the religion) or on "*Ahkam*" (Islamic pratical laws) is not based on their personal opinion and they do not exercise "Ijtihad" (independent judgment) which other jurists and scholars exercise. The only thing they rely on is the Sunna of the Prophet (s) and the Prophetic knowledge that has reached them. They either narrate these traditions the way the other traditionists do that is, by tracing the series of narrators ending up to the Prophet (s) or thay narrate them as "*Mursal*" i.e. they narrate directly from the prophet (ʿa). They (ʿa) explained this idea on various occasions pointing that they neither added to or deduced anything from the hadith of the Prophet (s), nor did relied on personal views in fiqh, and whatever they said in "*usul al-din*" and "f*uru' al-din*" (applied practical laws) is taken from the Sunna (tradition) and prophetic sayings passed to them (ʿa).

We hereby mention some of the sayings reported from them (ʿa) in this regard:

1. Thiqat al-Islam Kulayni narrates from 'Ali ibn Muhammad from Sahl ibn Ziyad from Ahmad ibn Muhammad from 'Umar ibn 'Abd al-'Aziz from Hashim ibn Salim and Hammad ibn Uthman and others that they

said: We heard Abu 'Abdullah al-Sadiq (ʿa) say: "My narration is my father's narration and my father's narration is my grandfather's narration and my grandfather's narration are ascribed to Husayn (ʿa) and Husayn's hadith is Hasan's (ʿa) and Hasan's hadith is cited from Amir al-Mu'minin (ʿa), and the hadith of Amir al-Mu'minin is the hadith of the Messenger of Allah (s) and the hadith of the Messenger of Allah (s) are the words of Allah, the Exalted."[1]

2. Thiqat al-Islam Kulayni (may Allah have mercy on him) narrates from 'Ali ibn Ibrahim from Muhammad ibn 'Isa from Dawud ibn Farqad from Hadthah ibn Shibrama that he said: I have never mentioned a tradition from what I heard from Ja'far ibn Muhammad al-Sadiq unless he felt as if his heart was breaking apart. He said: My father related to me from my grandfather from the Prophet (s). Ibn Shibrama said: By Allah, his father spoke falsehood against his grandfather nor his grandfather spoke falsehood against the Prophet (s). He, then, said: The Prophet (s) has said: "Whoever exercise analogical reasoning will perish and cause others to perish, and whoever passes a "fatwa" (ruling) to people without knowing the difference between the abrogative and the abrogated, ane between the decisive and the ambiguous will perish and cause others to perish."

3. He also narrates in *Amali*: "The respected Shaykh al-Mufid Muhammad ibn Muhammad ibn Nu'man said to me: Abul Qasim Ja'far ibn Muhammad ibn Muhammad al-

1. Usul al-Kafi, 1/53.

Qummi (may Allah be pleased with him) said: Ahmad ibn Muhammad ibn 'Isa said to us: Harun ibn Muslim ibn 'Ali ibn Asbat has narrated from Sayf ibn 'Umayra from 'Amr ibn Shimr from Jubayr that he said: I said to Abi Ja'far (ʿa): "Whenever you narrate a hadith to me please mention its "Sanad" (i.e its source or chain of transmission). He said: my father narrated to me from my grandfather, the Apostle of Allah (s) from Jibra'il from Allah the Most High, and whatever I narrate to you carries this "*Sanad*" (chain). Then he said: "Oh Jubayr! Taking one hadith from a truthful person is better for you than the whole world and all that is on it."

4. al-Hurr 'Amili narrates in "*Wasa'il*" from 'Ali ibn Musa ibn Ja'far ibn Tawus in "*al-Ijaza*": Among what we have cited from the book of Hafs ibn Bukhturi, he said: I said to Abi 'Abdullah: We hear hadith from you but I wonder whether it is yours or your father's. He said: 'What you heard from me you can take it as my father's, and whatever you heard from, take it to be from the Prophet of Allah (s).[1]

5. In "Basa'ir *al-Darajat*", Ibrahim ibn Hashim has cited to us from Yahya ibn Abi 'Imran from Yunus from Ambasa, that he said: A man asked Abu 'Abdullah (Imam Sadiq (ʿa) a question and Imam answered it, then the man said: If this is the case then what do you think? He (ʿa) said to him: Whatever answer I give you, is from the Prophet of Allah (s), we do not give our own views about anything."[2]

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1. Usul al-Kafi, 1/43.
2. Amalil al-Mufid, p. 26.

6. Thiqat al-Islam Kulayni narrates from 'Ali ibn Muhammad ibn 'Isa from Yusuf from Qutayba that he said: "A man asked Abu 'Abdullah al-Sadiq (ʿa) question and he answered him. Then the man said: What is your view if it were this and that? He said: "Woe to you, whatever answer I give you, is from the Messenger of Allah (s); we are not the people to answer such a question like: "What is your opinion of this or that."[1]

7. It is reported in "*Basa'ir Darajat*" from Ya'qub ibn Yazid from Muhammad ibn Abi 'Umayr from 'Amr ibn Uzayna from Fudayl ibn Yasar that Abu Ja'far (al-Baqir) (ʿa) said: "if we were to narrate (traditions to people) according to our own opinions, we would have gone astray like those who went astray before us, but we narrate (to the people) in the light of the clear evidence from our Lord which He has shown to His Prophet (s), and which the prophet has shown to us."[2]

8. In the same book, Ahmad ibn Muhammad narrated to us from Husayn ibn Sa'id from Fudayl ibn Yasar that Ja'far al-Sadiq (ʿa) said: "The clear evidence from our Lord has been shown to His Prophet (s) by Him and His Prophet (s) has show it to us, and were it not so, we would have been like those people."[3]

9. Also in the same book 'Abdullah ibn 'Amir from 'Abdullah ibn Muhammad al-Hajjal from Dawud ibn Abi Yazid al-Ahwal that 'Abdullah al-Sadiq (ʿa) said: I heard

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1. Usul al-Kafi, 1/58.
2. Basa'ir al-Daraja, p. 85.
3. Basa'ir al-Darajat, p. 86.

al-sadiq (‘a) say: "If we wrer to pass "fatwa" (rulings) to people according to our own views and inclinations, we would have been among the but it is a traditions left to us by Messenger of Allah (s) as a source of knowledge passed from ancestors to descendants that we preserve just as people preserve their gold and silvers."[1]

10. According to the previous source, Hamza ibn Ya'la narrates from Ahmad ibn Nadr from 'Amr ibn Shimr from Jubayr that Abi Ja'far (al-Baqir) (‘a) said: Oh Jubayr! If we were to narrate to you on the basis of our own views, and inclinations, we would have been among the pershers, but we only narrate to you the traditions of the Prophet of Allah (s) which we have preserved just as people preserve their gold and silver."[2]

3. Divine Decree Is Prior to "Ijtihad" (Independent Opinion)

From what we previously discussed, it is understood that the traditions and sayings of Ahl al-Bayt (‘a) are by no means the outcome of their personal views or Ijtihad. They are the tradition of the Prophet (s) and his legacy which he has entrusted to his household and they (‘a) have inherited it from him (s). Then they have it to us in form of "*Usul*" (fundamental principles of the religion), and "*Ahkam*" (practical laws of Islam), and trustworthy traditionists have quoted and recorded it from them (‘a).

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1. Basa'ir al-Darajat, p. 85.
2. Basa'ir al-Darajat, p. 85.

If we believe – according to the evidence in the holy verse of purification – that they are purified from every falsehood and dubious act and whatever they say and narrate is true, then it is not permissible to abandon their traditions trun to "*ijtihad*" or personal views.

Therefore, exercising "*ijtihad*" is not allowed when we have clear divine decrees. A jurist cannot help turning to "Ijtihad" when Sunna is equivocal and its contents are unclear, its chain of transmission is weak, its meaning contradicts the meaning of another hadith, or when there is no evidence from the Book (Qur'an) and Prophetic tradition at all. But when the evidence from the Qur'an and Prophetic tradition is clear and decisive, and the chain of transmission is strong, then turning to personal views or "Ijtihad is, in the view of al scholars of "Usul, totally unlawful."

Since the hadiths of Ahl al-Bayt are narrations cited from the Sunna of the Prophet of Allah (s), then due to their truthfulness we already confirmed and because they do not add anything to the hadith of the Prophet of Allah (s), it will be unfavourable to turn to "Ijtihad" and personal opinion before referring to them.

The result of the discussion can be expressed in these fundamental points:

First it is not possible to regard the trend of Ahl al-Bayt as one of the Islamic schools of thought in "Usul" and "furu'" (practical law) because *Madhab* which techenically means school of thought based on personal views and certain kind of "Ijtihad" for understanding "*Usul*" (fundamental principles) and "*Ahkam*" (practical laws) of Islam. As long as Ahl al-Bayt (‘a) dissociate

themselves (from those who rely on personal views or "Ijtihad", and import to us the Sunna and the sayings of the Prophet (s) honestly and sincerely, their school of thought is not counted as one of the Islamic "Madhabs" (sects) in literal sense of the word.

Secondly, the Shi'ah believe that it is in appropriate to refer to any one of the various "Madhabs" of fiqh and "Usul", and follow a new "Madhab" on them before referring to the sayings and traditions of Ahl al-Bayt (‘a) and the legislative heritage which they have received. So, exercising "*ijtihad*" in presence of their sayings and traditions is regarded "Ijtihad"and hadith versus divine decree, which is definitely impermissible.

4. How Did Ahl al-Bayt (‘a) Receive Knowledge from the Prophet (s)?

This question occurs to one's mind when one sees the great heritage that Ahl al-Bayt (‘a) inherited from the Prophet (s) in "*Usul*" (fundamental principles of the religion) and *Ahkam* (practical laws), in the general and particular issues, in the detailed injunctions and in the Qur’an exegesis, morality and history.

The answer to this question is that, after we have noticed in a perspicacious Qur’anic verse that they are trustworthy and then neither speak falsehood nor misguide people, then we need not bother ourselves about how they receive the (aforementioned) knowledge from the Prophet of Allah (s), or the period of the private meetings between 'Ali (‘a) and the Prophet (s) to receive from him so that the knowledge might be transferred his off springs, Imam after Imam.

The ways of receiving this knowledge are different; not all of them are the same as the way we are familiar with, that is way a student receives knowledge from his teacher. Some of these ways (of acquiring knowledge) are commonly use by people and some have to do with theUnseen, which Allah has covered from us. Of course, no one can claim that there is no way of acquiring knowledge other than the common way which is used in schools and public institutions.

In the Holy Qur'an we read the story of the one whom Allah has granted knowledge of the Book at the time of Soloman (‘a). He brought Bilkis's throne to Solomon from Sheba within the twinkling of an eye.

﴿قَالَ الَّذِي عِندَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ﴾

"The one who had knowledge (of a part) of the Book" said: "I will bring it to thee within the twinkling of an eye!"[1]

What kind of knowledge is this? Where did he get it from? And how did he acquire it?

We do not know; but the only thing we know is that this event did occurr and it is a fact which the Holy Qur'an has confirmed, and that is all.

Another example from the Holy Qur'an is related to God’s pious servant whom Allah Almighty has given (special) knowledge from Himself; the one whom Musa (‘a) "Kalim Allah" (one who spoke with God) requested to follow in order to learn from him of the knowledge and guidance

1. *Surat al-Naml, 27:40.*

which God had given to him though Musa (‘a) was "Kalim Allah" the one devoted to Him, the one who spoke to Him in whisper, and His Messenger.

The Holy Qur'an describes the meeting between Prophet Musa (‘a) and this pious servant words: the following:

﴿فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِندِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًاقَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا﴾

"Then they both found one of Our servants upon whom We had bestowed Our mercy, and whom We had taught knowledge from Our self. Musa said to him: "May I follow thee so that thou teachest me of the guidance which thou hast been taught?"[1]

This is one of God’s servants of Allah the Most whom God has given mercy and knowledge to whom Musa (‘a), His Messenger and His "Kalim" went to learn some of the guidance that Allah has granted him. How come this pious servant had acquired this great knowledge from Allah where as Moses (‘a) did not have such knowledge despite the speical knowled position granted go to him by Allah? How did he receive the knowledge? How could he understand what is hidden from us? Of course we are not bound to attempt to find answer to these questions as long as the we source which we get our knowledge from is an authentic one which is liable to no doubt (i.e. the holy Qur'an).

1. *Surat al-Kahf, 18:65-66.*

We can say that the way Ahl al-Bayt (‘a) received their great knowledge and Prophetic traditions from the Prophet (s) is the same as they way we have already mentioned. Thus it is not binding or incumbent on us to answer the questions as to how they acquired their knowledge (because this way that is beyond our understanding).

In any case, it will suffice to know that Allah the Most High has purified them from all kinds of dubious acts and uncleanness ("Rijs"). They are far too exalted above falsehood which is an outstanding example of "Rijs" they there is not a shadow of doubt about their truthfulness.

Thus, when they say that they have inherited the knowledge of the Prophet (s) and his Sunna both in "*Usul*" and "f*uru*" and that they possess of the Prophetic knowledge, sayings and traditions what others do not, and (we know) that what they say is obsolutedly true, and we know that they never falsehood. Therefore, we take from them knowledge, hadith, and "fiqh" in the lawful and unlawful, in "*Usul"* and "*Ahkam"* and in the divine limits and Shari'a. We put our full confidence in their sayings and narrations because they are the sayings and the narrations of the Prophet (s) where soundness has been confirmed through a truthful trustworthy and uncrooked way which is beyond all doubt. Moreover, there is a decisive verse in the holy Qur'an about their being for too exalted above falsehood.

Here are some explanations provided by Ahl al-Bayt (‘a) in this respect:

A. The Prophet (s) used to pass knowledge only to 'Ali (‘a):

Thiqat al-Islam al-Kulayni (May Allah have mercy upon him) narrates from 'Ali ibn Ibrahim from his father from Hammad ibn 'Isa, from Ibrahim ibn 'Umar al-Yamani from Aban ibn Abi Iyash in a long tradition that Salim ibn Qays al-Hilali asked Imam 'Ali (‘a) about his knowledge which he gained from the Prophet (s), and about the knowledge of the remaining Companions. This tradition is long, so we will mention only the parts which seen necessary. He (‘a) said not all the Companion of the Prophet (s) used to ask him about things and understand, and some used to ask questions not morder to know the answer and wished villager or passer-by would come and ask the Prophet (s) (questions) and they would listen.

I used to go to the Prophet (s)’s house, and have a private meeting with him once every day and once every night. He and I were left alone. He would ask me to take the some step which he took. The Companions of the Prophet (s) knew that he did not do such athing with from anyone except me. Sometimes the Prophet (s) would come to my house and whenever I went to see him in one of his houses he would ask his wives to leave the place so that he and I would be alone. Whenever he came to my house, neither Fatima (‘a) nor my children would leave the place but would remain with us. In those meetings I would ask questions he would answer me, and if I stopped asking him, he would break the silence and start asking me (questions). No Qur’anic verse was revealed to the Prophet (s) unless he read and dictated it to me to write it down with my own hand. He taught me its interpretation the abrogative and the abrogated verses, the perspicacious and ambiguous ones and the general and special ones. Meanwhile, he (s) prayed to Allah Almighty to grant me good understanding and

memory, and since then, I have never a forgotten verse of Allah’s book, or any discipline which he had dictated to me and I had written down (with my own hands). He left out nothing of the knowledge which Allah had taught him about the lawful and unlawful, no prescription and proscription, that of the past and future and no heavenly book revealed to any before him about obedience and disobedience unless he taught it to me, and I kept it in my memory and without forgetting a single letter of it. He placed his (blessed) hand over my chest and prayed to Allah to fill my chest with knowledge, understanding, wisdom and light. So I said: "Oh Prophet of Allah! May my father and mother be sacrificed for you, since you prayed for me, last time, I have never forgotten anything and I have left out nothing of that which you dictated to me. Now, do you fear that I will forget then? "He said: "No, it is not for you to fear forgetfulness or ignorance".[1]

2. al-Hurr 'Amili narrates in his "*Wasa’il-Shi'a*" from Muhammad ibn Ya'qub from Muhammad ibn Yahya from Ahmad ibn Muhammad from 'Ali ibn al-Hakam from Sayf ibn 'Umayra from Abi al-Saba that he said: By Allah, Ja'far ibn Muhammad "al-Sadiq" (‘a) said to me: "Allah the Almighty has given his Prophet knowledge concerning revelation and interpretation, then the Prophet (s) taught it to 'Ali (‘a)." After that, he said: "And he taught it to us, by Allah."[2]

1. Usul al-Kafi, 1/62.
2. Wasa'il al-Shi'a, 3/391.

B. The Messenger of Allah (s) dictated to 'Ali (‘a) a book in "*Ahkam*" (practical laws of Islam) called "Jami'a" the Prophet (s) dictated it to 'Ali (‘a) in private meetings and he ('Ali) wrote it with his own hand. It is about the lawful and unlawful, and about Allah's limits. It is said that it is seventy arms long, and the Imams of Ahl al-Bayt (‘a) were preserving and saving it from generation to generation, just as people preserve their gold and silver or even more carefully. They used to refer to it in case the needed it.

1. It was reported in *Basa'ir Darajat* from 'Ali ibn Hasan ibn Husayn Sahani from Muhawal ibn Ibrahim from Abi Maryam that he said: Abu Ja'afar al-Baqir (‘a) said to me: "We have a book called "al-Jami'a" which is seventy arms long. It contains everything even the "*irsh-khadsh*"; (indemnity for the injury caused by another person). It was dictated to 'Ali (‘a) by the Prophet (‘a).

2. Also in *Basa'ir Darajat*, it is reported from Ahmad ibn Muhamad from Hasan ibn 'Ali (‘a) from 'Abdullah ibn Snan that he said: I heart Abu 'Abdullah "al-Sadiq" (‘a) "We have a seventy arm-long book dictated by the Prophet (s) and written with 'Ali's hand, containing all the people need even "*irsh-khadash*. "

3. Thiqat al-Islam al-Kulayni (may Allah be merciful with him) narrates from a number of our scholars, from Ahmad ibn Muhammad, from Salih ibn Sayyid, from Ahmad ibn Abi Bashir, from Bakr ibn Karb al-Sayrafi that he said: I heard Abu 'Abdullah "al-Sadiq" (‘a) say "We have something which frees us from the need of people and so people will be in need of us; we have a book, which is

dictated by the Prophet (s) and written withe 'Ali (‘a)’s hand. It contains everything about the lawful and unlawful."[1]

4. Also in *Basa'ir Darajat* it is narrated from Muhammad ibn Husayn from Ja'far ibn Bashir from Husayn, from Abu Mukhallad from 'Abd al-Malik that he said: "Abu Ja'far Baqir (‘a) asked for the book of 'Ali (‘a). So Ja'far "al-Sadiq" (‘a) went and brought it to him. It was rolled up and look like a man's thigh containing these words: "when the husband of a woman dies she cannot inherit anything of the deceased's non-transferable possessions (*Iqarats*)." Then Abu Ja'far said: By Allah, this (book) has been dicated by the Prophet (s) and 'Ali has written it with his own hand."[2]

5. Shaykh Tusi narrates in his *Tahdhib* from Musa ibn Qasim, from Safwan from Ala’ from Muhammad ibn Muslim from either al-Baqir or "al-Sadiq" (‘a) that he said:

"It is stated in the book of 'Ali (‘a): If a man performed obligatory circumbulation round "Ka'ba"eight times and is sure that it is eight, he it is incumbent on him to add six times to it. Similarly, if he is certain that he has performed *Sa'y* (going between "Safa" and "Marwa" during the holy pilgrimage) eight times, he it is incumbent on him to add six time to it."

6. Najashi, narrates in his Rijal from Ahmad ibn Muhammad ibn Sayyid from Muhammad ibn Ahmad, from al-Hasan from Abbad ibn Thabit, from Ibn Maryam

1. Usul al-Kafi, 1/241.
2. Basa'ir al-Darajat, p. 44.

'Abd al-Gaffar ibn Qasim from Azafir al-Sayrafi that he said: Once, al-Hakam ibn 'Utayba and I were visiting Abi Ja'far al-Baqir (‘a). He (al-Hakam) started asking him questions and Abu Ja'far answered him with respect. Then they had different views about certain issues. So Abu Ja'far al-Baqir (‘a) said (to his son): Oh my son! Stand up and fetch me the book). His son went and brought him a big book which was rolled up in folds. He opened it, went over it and found the solution to the problem. Then, Abu Ja'far al-Baqir (‘a) said: "This is 'Ali’s hand writing and the dictation of the Prophet (s)."[12]

The Imams of Ahl al-Bayt (‘a) Inherit the Book of Jam'ia

The Imams of Ahl al-Bayt (‘a) inherited the book of Jam'ia from generation to generation and from one person to another, and they cited traditions and sayings of the Prophet (s) from it and imparted them to people.

1. It is narrated in "Basa'ir *al-Darajat*" from al-Hasan ibn 'Ali from Ahmad ibn iHilal, from Umayya ibn 'Ali, from Hasad ibn 'Isa, from Ibrahim ibn 'Umar, al-Yamani, from Abu al-Tufail from Abi Ja'far (‘a) that he said: "The Prophet (s) said to Amir al-Mu'minin 'Ali (‘a): Write what I dictate to you. 'Ali (‘a) said: Oh Prophet of God! "Do you fear that I may forget? He (s) said: No, not at all, I do not fear you may forget after I have prayed to Allah to safeguard you and not make you forget, but (I want ypu to) write them down for your co-partners (Shuraka’ ik).

1. Usul al-Kafi, 1/241.
2. Basa'ir al-Darajat, p. 44.

'Ali (ʿa) I asked the prophet: Who are my co-partners, Prophet of God? He answerd: The Imams from your progeny."[1]

2. It is reported in *Basa'ir Darajat* from Abu al-Qasim from Muhammad ibn Yahya al-Attar that he said: Muhammad ibn Hasan al-Saffar, had narrated Muhammad ibn Husayn, from Safwan, from al-'Ali ibn Khunays that Abu 'Abdullah "al-Sadiq" had said: "The books were with Imam 'Ali (ʿa) and when he decided to travell to Iraq, he delivered them to Umm Salama, and when 'Ali (ʿa) died, they were delivered to Hasan (ʿa) and when Hasan (ʿa) died they were delivered to Husayn (ʿa) and when Husayn (ʿa) was martyred, they were passed to 'Ali Ibn Husayn (ʿa) then after that they were with my father."[2]

3. It is reported in Kafi that Sulaim ibn Qays said: I witness the will made by 'Amir al-Mu'minin (ʿa) to his son al-Hasan (ʿa) in the prence of al-Husayn, Muhammad, all his children, heads of his "Shi'a" (followers) and his Ahl al-Bayt (household). Then he gave Imam Hasan (ʿa) a book and a weapon (sword) and said to him: "Oh my son! The Prophet (s) ordered me to leave my will to you and handover to you my sword and my books just as the Massenger of Allah had left met his will and handed over to me his books and weapon and commanded me to command me to order you to pass them to your brother

1. Basa'ir al-Darajat, p. 45.
2. Basa'ir al-Darajat, p. 43. We have narrated these narrations from its sources from the book Jamiu Ahadith al-Shi'a fi Ahkam al-Shari'a, 1.

Husayn (‘a) when death nears you. Then he turned to his son, Hysayn and said: "The Prophet of Allah (s) ordered that you pass them to your son," than he took hold of 'Ali ibn Husayn’s hand and said to him: The Messenger of Allah (s) ordered you to pass them to your son Muhammad ibn 'Ali, and I want you to extend to him greetings from the Messenger of Allah (s) and from me.[1]

4. It is roprted in the book "*al-Ghayba*" by Shaykh Tusi and in "*Manaqib Ibn Shahrashub*" that Mufadil said: Imam al-Baqir said to me: "When Abu 'Abdullah (Imam Husayn (‘a) set out for Iraq he handedover Umm Salama the wife of the Prophet (s), the will, the books and other things and said to her: "if my elest son comes to you, please hand him over whatever I have handed you over." So when Husayn (‘a) was killed, 'Ali ibn al-Husayn went to Umm Salama and she handed him (‘a) over all that was entrusted to her by Husayn (‘a).[2]

5. In *al-Kafi, A’lam al-Wara, Basa'ir al-Darajat, Bihar al-Anwar, and al-Lafz li-'l-Awwal* it is narrated from 'Isa ibn 'Abdullah, from his father, from his forefather that he said: On his deathbed 'Ali ibn Husayn turned to his sons, who were gathering along whith all members of his family and then looked at his son Muhammad ibn 'Ali and said: Oh Muhammad! Take this box with you to your house. It

1. Al-Kafi, 2/79, from Mu'allim Madrasatayn, 2/319.
2. Ghaybat Sheikhu al-Tusi printed in Tabriz in 1323/1905; and al-Manaqib by Ibn Shaharashub, 4/172; and Bihar, 6/18, and 3. The statement is drawn from the last source contained in Ma'alim al-Madrasatayn, 2/320.

contains neither Dinar nor Dirham, but it is full of knowledge."[1]

6. It is reported in "*Basa'ir al-Darajat*" and "*al-Bihar*," from 'Isa ibn 'Abdullah ibn 'Umar that Ja'far ibn Muhammad (al-Sadiq (ʿa) said: "When death approached 'Ali ibn Husayn (ʿa) he had already brought close to hand a bundle and a box, and said (to his son): Oh Muhammad! Take this box away. So, was carried away by four men. After he had died, Muhammad's brothers went to Muhammad and asked for the box, and said: Give us our share of (the content of) the box." He said to them: By Allah, you have no share in it. If you had he would not have handed it over to me. The box contained the Prophet's sword and his books."[2]

7. It is narrated from Zurara that Abu 'Abdullah (al-Sadiq (ʿa) said: "Abu Ja'far (ʿa) did not pass away except after he had transferred the books to me."[3]

8. It is narrated from 'Anbasatul-abid that he said: We were with Husayn, Imam Ja'far Sadiq's cousin, when Muhammad ibn 'Imran came to him and asked him for "*Kitab Ard*" (the question on land). He said: Then he took it from Abi 'Abdullah al-Sadiq (ʿa). Asbasah said: I said to him: What has that got to do with Abi 'Abdullah (ʿa)? He said: It was

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1. Ma'alim al-Madrasatayn, 2/82, from Usul al-Kafi, 1/305/2; A'lam al-Wara, p. 260; and Basa'ir al-Darajat, chapter 1/44.
2. Ma'alim al-Madrasatayn, 2/321; Usul al-Kafi, 1/305/1; al-Wafi, 2/82, and Basa'ir al-Darajat, p. 165.
3. Ma'alim al-Madrasatayn, 2/321, and Basa'ir al-Darajat, p. 158.

first delivered to Hasan (‘a), then to Husayn (‘a) then to 'Ali ibn Husayn (‘a), then to Abi Ja'far (‘a) and then to Ja'far (‘a), from whom we have copied it down."[1]

9. It is reported in "*Ghayba Nu'mani*" and "*bihar*" from Hammad al-Sa'ig that he said: "I heard Mufadal Ibn 'Umar ask Abu 'Abdullah (al-Sadiq) (‘a) (some questions) – and Hammad went on until said: Abu al-Hasan Musa ibn Ja'far appeared, so Abu 'Abdullah said to Mufadal: "Would you like to see the owner of the book of 'Ali? Then Mufdil answered: "I will there be anything better than that?" Then, (‘a) said (while pointing to Imam Musa Kazim (‘a), Abu 'Abdullah: "This is the owner of 'Ali's book."[2]

10. It is reported in "Kafi", in "irshad" of Shaykh Mufid, in "Ghaybah" of Shaykh Tusi and in Bihar from Naim Qabusi that Abu al-Hasan, Musa (ibn Ja'far) said: My son, 'Ali is my eldest and most virtuous child and is most beloved to me. He and I look into "Jafr" (the book of 'Ali) into which no one has ever glanced can look except a Prophet or "***Wasi***" (excutor).[3]

11. It is narrated in Kashi’s "Rijal" and "bihar" from Nasr ibn Qabus that he said that he was in the house of Imam Kazim (‘a) and Imam showed him his son, Imam Rida (‘a), looking into "Jafr", and said: "This is my son 'Ali and the thing into which he is looking is "Jafr" (the book

1. Basa'ir al-Darajat, pp. 165-166.
2. Ghaybat Al-Nu'mani, p. 177; al-Bihar, 48/22.
3. Usul al-Kafi, 1/311.

which they inherited from the Prophet through 'Ali (‘a) and their forefathers).[1]

5. Shi'a’s Reliance on Ahl al-Bayt in Transimitting Prophetic Traditions

If we say After we have agreed on accepting the traditions (*hadiths*) of Ahl al-Bayt (‘a) and after we have known that their traditions are the traditions of the Prophet (s), they have in herited their knowledge from the Prophet (s) and it is inappropriate to practice "ijitihad" with their presence or the presence of these traditions "***Usul Din***" (fundamental principles of the religion) and in *Ahkam* (practical laws or applied jurisprudence), there will remain one question for Ahlu-Sunna to raise, and that is: the traditions of Ahl al-Bayt (‘a) are in most cases narrated from the Shi'a sources on the basis of the chainsof transmission which end to Ahl al-Bayt (‘a) but Ahl al-Sunna are not acquainted with these sources."

Answer the answer is that the only condition of the Sunni scholars for accepting traditions is their confidence in the truthfulness of the narrator and his memory. If they are sure of the narrator's truthfulness and preciseness and the soundness of the chain of narration they have no doubt about its reliability, they would not hesitate to accept the narration, even if it was related someone who does not belong to the Sunni sect.

There are lots of traditions which were narrated by Shi'a traditionists in the Sunni famous and recognized sources

1. Ma'alim al-Madrasatayn, 2/322, taken from Rijal Kashshi/382.

like the "Sihah Sitta" (the six hadith books on which the Sunnis rely).

Some great Sunni traditions like Bukhari, Muslim, Ahmad, Nisa'i, Ibn Maja, etc have narrated traditions from Shi'a scholars and they are fully aware that they are Shi'a and belong to a different sect. This, however, never prevonted them from accepting traditions and relying on them.

Imam Sharaf al-Din (may Allah have mercy on him), mentions one hundred exaples of Shi'a traditionists whose names are included in Sunni chains and sources.[1]

The earlier generations of both Shi'a and Sunni used to narrate from one another. Shi'a narrated from the Sunni traditionists in whom they had confidence and Sunni scholars narrated from reliable Shi'a scholars.

Muslim the authors of the four Sunan (Sunni hadith books), Abu Dawud, Tirmidhi, Nisa'i, and Ibn Maja all referred to Aban ibn Taghlib al-Kufi (who was a Shi'a) to support their argument.

Ahmad ibn Hanbali, Ibn Mu'in and Abu Hatim all confirmed his (i.e. Aban ibn Taghlib) trustworthiness, and he was a well-known Shi'a.

In his biography al-Dhahabi in "*al-Mizan*" says: "Aban ibn Taghlib is a devoted Shi'a but he is truthful, so his truthfulness is to our benefit and his innovations are

1. Al-Muraja'at by Imam Sharaf al-Din, pp. 52-118. We will mention some examples taken from this valuable book.

against him." Bukhari and Muslim narrate from 'Isma'il ibn Zakariyya al-Asadi al-Khalqani and Dhahabi counts him as a devoted Shi'a,"and among the people to whom the six authors of "*Sihah*" refer for support their arguments.

Also Habib Abu Thabit al-Kahili al-Kufi was known as a Shi'a traditionist and "*Tab'i*" on whom Ibn Qutayba in Ma'arif, and Shahristani in "Milal wa Nahal" rely entirely to support their arguments."

Al-Hasan ibn Hayy (Hayy’s name was Salih) was among the great Shi'a scholars whom Ibn Sa'id has mentioned in "*al-Tabaqat*" vol. 6, and said: He was "*Thiqa*" (trustworthy) and known for his sound narration. Most of them Sunni scholars and the authors of *Sunni* refer to him in order to support their arguments."

This narration is also reported by Muslim in his *Sahih* from Sammak ibn Harb, 'Isma'il al-Saddi, 'Asim al-Ahwal, and Harun ibn Sa'd.'"Ubaydullah ibn Musa al-Absi, Yahya ibn Adam, Hamid ibn 'Abd al-Rahman al-Rawasi, 'Ali ibn al-Jahd, Ahmad ibn Yunus and other similar great scholars all have cited narrations from him (i.e. al-Hasan ibn Salih). Dhahabi says about him in his biography in *al-Mizan*: Ibn Mu'in and others have confirmed his trustworthiness. Dhahabi also says that Abu Hatim said that he is trustworthy, and has a good memory, and Abu Dhar’ah said: "He enjoys a number of qualities; like preciseness, authority on fiqh, worship and renunciation." Nisai regards him "trustworthy"; and Abu Nu'aym says: "I have written about eight hundred traditionists, but I have not seen any one better than al-Hasan ibn Salih." Also regarding al-Hakam ibn 'Utayba al-Kufi Ibn Qutayba has declared that

he is a devout Shi'a, and regarded him as a learned Shi'a figure. Bukhari and Muslim referred to him to support their arguments.

Concerning Khalid ibn Mukhallad al-Qatwani, Bukhari mentioned him in his Sahih and Ibn Sa'd said in volume 6 of his "*Tabaqat* (25)": "He was a fanatical Shi'a", and they quoted (traditions) from him. Abu Dawud has mentioned him and said: "He is a truthful traditionist but he is a Shi'a." Bukhari and Muslim quote him in many places of their "Sahihs" to support their arguments ("Hujja"), and all the authors of the Sunan refer to him to prove (the authenticity of) their narrations though they know that he belongs to the Shi'ah school of thought.

Apart from those whom we have mentioned, there are many other Shi'a traditionists in the Sunni chains of transmission and sources of hadiths to whom Bukhari and Muslim (two great Sunni scholars) refer to prove the genuineness of their narrations and whom they regard as preservers of the legacy of Allah's message.

If Ahlu-Sunna were to discard the Shi'a narrations, a considerable portion of the Prophetic legacy and knowledge would have been lost, a fact which Dhahabi establishes in the biography of Aban ibn Taghlib.[1]

There are others like 'Abd al-Razzaq ibn Hamman ibn Nafi' al-Himyari al-Sanani, whom they know to be a Shi'a, yet all leading Sunni traditionists confess that he is

1. Quoted from "Muraja'at" by Imam Sharaf al-Din**.** For furher details refer to the stated book.

trustworthy except 'Abbas ibn 'Abd al-'Azim whose remarks about were so extreme that no one agreed with him."[1]

Ibn Udi says about him: Noble and trustworthy Muslims travelled to him (from various places) to quote narrations from him but they said he was Shi'a and this was the most blameworthy thing they attributed to him, but regarding his truthfulness it is open to no doubt. Bukhari and Muslim refer to him to support their arguments.

Furthermore the words of expert Sunni scholars of hadith who assess the genuineness of narrations of traditionists also testify to what we have stated. The truthfulness of Aban ibn Taghlib, a famous Shi'a figure has been stressed, as mentioned before, by a number of expert scholars of traditions and narrations like Hakim in his *Mustadrak* and Ibn Ajlani al-Uqayli as well as Ibn sa’ad and Ibn Hayyan al-Azdi inspite of al-Uqaylis’s statement that he was a fanatical Shi'a figure. All of them openly confirmed his truthfulness even though they knew he was a Shi'a, as it is noticed in some of their sayings.

Ibn Hajar Asqalani states in the introduction of *"Fath al-Bari*" that some people have been defmed by others because they have different beliefs, and it is necessary to draw people's attention to this undesireable act in order to avoid it except in right. No one should similarly some abstainenrs found foult with those who have turned

1. Fath al-Bari, introduction, p. 418.

towards worldly desires, and they belittled them, and such act does have a true or precise basis."[1]

"Khatib Baghdadi" argues for the acceptance of non-Sunni "thuqaat" (veracious narrators) and says that famous ancient and current traditionists cite their narrations and refer to them to support of their arguments. Khatib Baghdadi notices that adopting this famous tradition by traditionists is a most conclusive proof which strengthened one's thought about the right decision. He says: "Thus, they support their arguments by citing the narrations of (people like) 'Abdullah ibn Musa, Khalid ibn Mukhallad 'Abd al-Razzaq ibn Hamman and they went to Shi'a narrators, who were too many to count, in order to cite their narrations. Great scholars old have quoted their traditions and narrations, and refer to them to support their arguments till this became something likd a consensus among them, which is considerd a convincing proof in this field.[2]

On the other hand, many names of Sunni "trustworthy narrators" are noticed in Shi'a traditions and Shi'a scholars have relied on them with no hesitation. 'Isma'il ibn Abi Ziyad al-Sukuni, Hafs ibn Ghiyath, Ghiyath ibn Kalb, Nuh ibn Darraj, etc. are among the names of great Sunni scholars and narrators whose narrations have been quoted by Shi'a scholars as stated by Allama ('Askari) in *Khulasa*: "Therefore, the only condition of the soundness of a tradition is the narrator's truthfulness, veracity, honesty, and precision, and if the authors of "*Sunan*, "*Sihah*" and

1. Fath al-Bari**,** introduction, p. 418.
2. Al-Kifaya fi Ilm al-Riwayah, by Khatib al-Baghdadi, p. 201.

"*Usul*" feel content they never hesitate to accept the narration and abide by it.

Similarly, Shi'a scholars are not less careful about the narrator's veracity, sincerity and good memory. Shi'a books testify to this fact, and so on tradition is counted authentic on unless they are certain that the narrator is known for his good memory, honesty, trustworthiness, and justice.

Thus, there is no reason whatsoever to hesitate about accepting the narrations of Ahl al-Bayt (ʻa) which are on the lawful and the unlawful, or on Usul (principles), under the protext that the narrations of Ahl al-Bayt (ʻa) come from Shi'a sources which are unknown to Sunnis.

At the same time we do not deny that some chains of transmission of the traditions that are ascribed to Ahl-al Bayt cannot be relied upon.

Therefore, the right thing which a Sunni scholar can do in such cases is to select from the narrations those which enjoy the qualities of genuine traditions in terms of their contents and chain of transmission and then reject others just as what the Shi'a scholars do. When we know that the tradition taken from shia sources is not forbidden by Sunni hadith scholars who are expert in assessing traditions of Ahl al-Bayt (ʻa) and since their traditions are the tradions of the Prophet (s), we only need to scrutinize the chains and sources of that narrations strictly and select the authentic once, just as what the Sunni scholars do with the Prophetic traditions taken from their own sources or just as Shi'a scholars do with the traditions reported from the Prophet (s) and his household which are found in their own sources.

THE VERSE OF PURIFICATION IN THE "SIHAH,"MASANID"AND "TAFASIR"

Here is a collection of additional authentic traditions included in the *Sihah*, *Masanid* and *Tafasirs* which confirm that "Ahl al-Bayt" in the Holy verse of purification refers to none except the five pious ones and it is an example of the traditions which are about this issue.

This collection of traditions is taken from a book by Allama Sayyid Murtada 'Askari, the author of *'Abdullah Ibn Saba'* and *One Hundred and Fifty Forged Companions*. We have included it at the end of this study in order to make it more perfect and wholesome. We sincerely pray to Allah to enable the believers to benefit from it.

The Beginning of the Story: When the Prophet (s) Saw the Blessing Descending

Al-Hakim reports in his *Mustadrak* from 'Abdullah ibn Ja'far ibn Abi Talib that he said: "When the Prophet (s) saw the blessing descending, he said: (please) call on them for me, call on them for me. Safiya said: "Oh whom Prophet of Allah? He said: "My household; 'Ali, Fatima, Hasan and Husayn." So, they were called on to him, the Prophet (s) covered them with his "*Kisa'*" (garment). Then, he stretched his hands out, and started to pray: "O Allah, these are my household, so send Thy blessings upon Muhammad and the progeny of Muhammad." Thereafter, Allah the Most Exalted revealed this verse:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

"Verily, Allah intends to remove all uncleanness from you Oh Ahl al-Bayt and to purify you with a thorough purification."[1]

Hakim says: "This hadith has a sound chain of transmission."[2]

The Type of Kisa (Garment)

A. The Account of Umml Mu'minin A'isha

It is reported by Muslim in his "*Sahih*," Hakim in his "*Mustadrak*," baihaki in his "*Sunan al-Kubra*"and Tabari, Ibn Kathir, and Suyuti in their Tafsirs that Aisha said: "One morning the Prophet (s) came out wearing a black wool woven "*Kisa*'" (garnemt) when Hasan arrived, he let him under the garment, then when Husayn arrived, he also let him in, then Fatima arrived he let her enter, and when

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1. *Surat al-Ahzab, 33:33.*
'Abdullah ibn Ja'far "Dhu 'l-Janahayn" (possessor of two wings) ibn Abi Talib, whose mother is Asma' bint Umais -al-Khathamiyya, was born in Abyssinia and was living at the period before the Prophet (s). He died in the year 80/699. This is taken from his biography in Usd al-Ghaba, 3/33.
2. Hakim is a leading traditionist. His name is Abu 'Abdullah Muhammad ibn 'Abdullah al-Nisaburi. He died in the year 405 A.H. The word Hakim is the highest rank among Sunni traditionists. According to Sunnis the first rank is Muhaddith (traditionist), then Hafiz (memorizer), then "Hujjat," i.e. "a proof"then "Hakim."See Mukhtasar fi 'Ilm Rijal al-Athar, p. 71.

'Ali arrived he let him enter, thereafter he said: "Verily Allah only intends to remove from you all uncleanness and to purify you a thorough purification Oh Ahl al-Bayt."[1-2]

B. Umm Salama's Account

At-Tabri and Qurtobi reported in their interpretation of the verse from Umm Salama that she said: "When this verse:

"Verily Allah intends to remove from you, Oh Ahl al-Bayt all uncleanness and purify you a thorough purification" was revealed to the Prophet (s) called to him 'Ali, Fatima, Hasan and Husayn and spread a Khaybari garment, or according to another she said: "He covered them with a cloack…".

This has also been narrated by Suyuti in his tafsir and Ibn Kathir has mentioned it.

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1. Aish is the daughter of the first caliph Abu Bakar. The Prophet (s) married her eighteen months after his migration to Medina, and she died in 57-59/676-679. Abu Hurayra performed the ritual funeral prayer, over her corpse before she was buried in Baqi' – see Ahadith 'A'isha.
2. Umm Salama is Hind, was the daughter of Abu Umayya al-Qurashi al-Makhzumi. The Prophet (s) married her after the death of her first husband, Abu Salama ibn'Abd al-'Abd al-Asad who died of an injury which he had during the battle of "Uhud."She died after the martyrdom of Imam Husayn (ʿa) in 60/679. This is taken from her biography in Usd al-Ghaba.

The Manner in which Ahl al-Bayt (‘a) Sat under the "Kisa"

A. 'Umar ibn Abi Salama’s Account

It is reported by Tabari and Ibn Kathir in their tafsirs, Tirmidhi in his Sahih, and Tahawi in *Mushkil al-Athar* that 'Umar ibn Abi Salama said: "This verse (i.e. the verse of purification) was revealed to the Prophet (s) in Umm Salama's house so, the prophet (s) called to him Hasan, Husayn and Fatima, and asked them to sit next to him. Then he called 'Ali (‘a) and asked him to sit behind him (s). Then he spread a "Kisa"' (garment) over all of them and, praying to God, he said "These are my "Ahl al-Bayt" (Ahl al-Bayt), so remove from them uncleanness and purify them a thorough purification."[1]

Ibn 'Asakir adds to this account and says: Umm Salama said: "Let me be with them? The Prophet (s) replied: "You have your own station and you are on the right path."

1. 'Umar ibn Abi Salama al-Qarashi al-Makhzumi is a step-son of the Prophet (s), and his mother is Umm Salama. He was born in Habasha and witnessed the battle of Siffeen with 'Ali (‘a) who made him a governor of Bahrain and "furs"Persia. He died in Madina in 83/702. (This is taken from his biography in Usd al-Ghaba, 4/79).

B. The Tradition of Wathilat Ibn al-Asqa'[1] and Umm Salama

"They prophet (s) had 'Ali and Fatima (ʿa) sit next to him and Hasan and Husayn on his lap."

This is how Hakim quotes Wathilat in his "*Mustadrak*"and says: "according to the two Shaykhhs (Bukhari and Muslim), as well as Haythami in "*Majma'a Zawa'id*"this is a sound tradition."

The place where the Ahl al-Bayt were Gathering

A.The Tradition of Abu Sa'id KhudriKhudri

In the commentary on the verse in "*Dar al-Mansul*" by Suyuti, it is reported that Abu Sa'id said: It was the day in which the prophet was to stay with Umm Salama; the mother of the Faithful, when Jibra'il (Angel Gabriel) descended with this verse: "Verily Allah only intends to remove from you Oh members of Ahl al-Bayt all uncleanness and to purify you a thorough purification."So, the prophet (s) called Hasan, Husayn, Fatima and 'Ali (ʿa) and had them gather in one place. Then, he covered them with a garment with Umm Salama wearing abeil. Then calling upon the prophet (s) said: "Oh Allah these are the members of my household, remove all uncleanness from

1.Wathilat ibn al-Aqsas ibn Ka'b 'Ullaythi became a Muslim just before the battle of Tabuk: It is said that he served the Prophet (s) for three years and died in Damascus or in Jeruslam after the year 80/699 (This is taken from his biography in Usd al-Ghaba**,** 5/77).

them and purify them a through purification."Then, Umm Salama (May Allah be pleased with her) said: Oh Prophet of Allah! May I also be with them? He (s) said: stay where you are and you are on the right path."[1]

B. The Tradition of Umm Salama

According to the commentary on the holy verse of purification by Ibn Kathir, Suyuti, and in Baihiqi's Sunan "Ta'rikh Bagdad" by Khatib, and "Mushkil-Athar" by Tahawi, Ammu Salam said: "in my house where Fatima, 'Ali, Hasan and Husayn were gathering, the verse of purification was revealed. The Prophet (s) covered them with "Kisa"' (garment) and said: "Oh Allah! These are my "Ahl al-Bayt" (household). Remove from them all "rijsa" (filth or impurity) and purify them a thorough purification.

In another narration by Hakim in the "*Musadrak Sahihayn*,"she (may Allah be pleased with her) said: "It was revealed in my house."

Furthermore, it is reported in the chapter on the virtues of Fatima (‘a) in Sahih Tirmidhi,[2] al-Riyad Nadrat and Tahzibil-Tahzib that the prophet (s) has said: Oh Allah!

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1. According to other sources it seems that Abu Sa'id has narrated it from Umm Salama herself. Abu Sa'id is Sa'ad ibn Malik al-Ansari al-Khazraji al-Khidri witnessed the Battle of Khandaq, and other battles after that. He died in Madina after the year 60/679 or 70/689. This is taken from his biography in *Usd al-Ghaba*, 2/289.
2. This is what Tirmidhi has said as related from 'Umar ibn Abi Salama, Anas ibn Malik, Abi Hamara, Ma'aqil ibn Yasar and 'A'isha.

These are the members of my household and my favorites, so remove all uncleanness from them and purify them a thorough purification."

It is reported in "Ahmad's *Musnad*"that Umm Salama has said: So I looked through the house door and asked: O Prophet of Allah! May I be with you? He said: You are on the path of righteousness."You are on the path of righeousness."And according to another narration she said: "I raised the "Kisa'" (garment) to join them but he (s) took it from me and said: Indeed you are on the path of righteousness."

According to a narration in "*Mustadrak*" Umm Salama said: "Oh Messenger of Allah! Am I not among your household? He said: "You are on the right path and these are my household. Oh Allah my household, are most rightfull."

Who Were in the House at the Time of Revelation of the Holy Verse of Purification?

It is reported in the Suyuti's Tafsir that Umm Salama said: This verse (Verily Allah intend to remove…) was revealed in my house. There were seven (people) in the house, Jibra'il, Mikail, 'Ali, Fatima, Hasan, Husayn ('a) (as well as the prophet (s). I was at the house door. I said: "Oh Prophet of Allah! Am I not among Ahl al-Bayt (household)? He said: You are on the path of righteousness. You are on the path of righteonsness. You are one of the prophet's wives."This narration is also mentioned in "*Mushkil Athar*."

Ibn 'Asakir's narration, adds to these words: The prophet (s) did not say: You are among Ahl al-Bayt.

How Were Ahl al-Bayt at the time of the Revelation of the Verse

It is reported in Tabari's *Tafsir* (exegesis) from Abu Sa'id al-Khudri from Umm Salama that he said: the verse: "Verily Allah intends to remove from you Oh Ahl al-Bayt! All uncleanness and to purify you a thorough purification"was revealed in her house. She added: At that time I was sitting at the door of the house.

Also it is reported in Tabari's *Tafsir* that Umm Salama said: They sat on a mat round the Prophet (s) and the Prophet (s) covered them with Kisa' (garment) that he had and, calling God, he said: "These are the members of my household, so remove "Rijs" (uncleanness) from them and purify them a thorough purification."Then the verse was revealed while they were still sitting on the mat. Umm Salama added: I said: Oh Messenger of Allah! Me, too?! By Allah, he did not say: yes, but he (s) said: "You are on right path."

Explaining the Meaning of the word of the holy verse

Al-Ragib says in the entry about "*Rawad*" in his book "Mufradatil-Qur'an": To say: God wants means Allah has decided on a thing or on another as in the verse: He has chosen misfortune or mercy for you. He says that the word: "Rijs"means a dirty thing. He adds that Rijs is of four types. It either concerns nature, reason, Islamic law or all these of them, and carrion, games of chance, and polytheism are examples of the last type."

Tha'alibi (vol. 3, p. 228) says in his Tafsir: The word "Rijs"could means sin, chastisement, impurity or defects of which Allah has removed from Ahl al-Bayt (‘a).

The Holy Qur'an says:

﴿إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنصَابُ وَالأَزْلاَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ﴾

"Verily intoxicants and games of chance and (sacrificing) stones setup and (dividing by) arrows are only uncleanness satanic work."[1]

Also it says:

﴿...فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ﴾

"...Therefore, avoid Rijs (the uncleanness) of the idols..."[2]

And it says:

﴿...إِلاَّ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ﴾

"Except that it be what has died of itself, or shedded blood, or flesh of swine for that surely is unclean..."[3]

Moreover it says:

﴿...كَذَلِكَ يَجْعَلُ اللّهُ الرِّجْسَ عَلَى الَّذِينَ لاَ يُؤْمِنُونَ﴾

Thus does Allah lay uncleanness on those who do not believe."[4]

And, regarding the hypocrites it says:

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1. *Surat al-Ma'ida, 5:90.*
2. *Surat al-Hajj, 22:30.*
3. *Surat al-An'am, 6:45.*
4. *Surat al-An'am, 6:25.*

﴿...فَأَعْرِضُواْ عَنْهُمْ إِنَّهُمْ رِجْسٌ﴾

"...So do turn away from them; surely they are unclean..."[1]

Addressing the people of Noah the Qur'an says:

﴿قَالَ قَدْ وَقَعَ عَلَيْكُم مِّن رَّبِّكُمْ رِجْسٌ﴾

"He said: Indeed uncleanness and wrath from your Lord have lighted upon you."[2]

The following verse presents a similar idea about "*Tathir*" (purification) to that in the verse of purification:

﴿وَإِذْ قَالَتِ الْمَلاَئِكَةُ يَا مَرْيَمُ إِنَّ اللّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاء الْعَالَمِينَ﴾

"And when the Angels said: Oh Maryam! Surely, Allah has chosen you and purified you and chosen you above the women of the worlds."[3]

The word "Kisa'" in the meantioned hadith means a garment worn over the dress.

A Commentary on the Verse in the "Ma'thur"

It is narrated from Ibn 'Abbas in the Suyuti's Tafsir that he said: The Prophet (s) said: "Allah the Almighty divided the creation into two groups and placed me in the best one.Then He divided the tribes, into houses and placed me

1. *Surat al-Tawba, 9:95.*
2. *Surat al-A'raf, 7:71.*
3. *Surat al-'Imran, 3:42.*

in the the best house. This is referred to in this verse: meaning "Verily Allah only intends to…"So, I and my household are purified from sins."[1]

According to Dahhak ibn Muzahim's narration in Suyyti's Tafsir the Prophet (s) said: "We are the household whom Allah has purified. We are a branch of the Prophetic tree, a place where the divine message is placed, the frequently visited by the Angels the abode of mercy, and the source of knowledge."[2]

It is quoted from Sa'id al-Khudri in Tabri's *Tafsir* that he said: that the Prophet (s) said: This verse (i.e. verse of purification) was revealed in favour of five people, I, 'Ali, Hasan, Husayn and Fatima. This is also reported in Muhibb al-Tabari's "*Zakha'ir al-'Uqba*."

It is narrated in Mushkil al-Athar that Umma Salamah said: "This verse: Verily Allah intends to.., was revealed in favour of the Prophet (s), 'Ali, Fatima, Hasan and Husayn."

In the previous narrations the verse has already been explained by the Prophet (s) words and actions. It is reported in "Sahih Muslim"that when they said to Sahabi

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1. 'Abdullah ibn 'Abbas, son of the Prophet's uncle 'Abbas, was born three years before "Hijra"and died in Ta'if in 68/687. It is taken from his biography in "Usd al-Ghaba."
2. Abu al-Qasim or Abu Muhammad al-Dahhak ibn Muzahim al-Hilali. Ibn Hijr says: He is truthful, but most of his narrations are "irsals"of incomplete chains. He is from the fifth class of the companions of the Prophet (s). He died after 100/718. This is taken from his biography in *Taqrib al-Tahdhib*, 1/273.

Zayd ibn Arqam: Who are the Prophet's Ahl al-Bayt? Are they his wives? He answered: I swear by Allah no. A woman can be with a man for some times but when she is divorced then she returns to her father and her relatives. His Ahl al-Bayt, are his decendant and agnates who were forbidden taking alms ("Sadaqat") after his demise.[1]

It is reported in Haythami's *Majma' al-Zawa'id* that Abu Sa'eed al-Khudri said: "Ahl al-Bayt, are those from whom Allah has removed Rijs (uncleanness) and whom He has purified a thorough purification."Then, he counted them with his fingers and said: "They are five; the Prophet of Allah (s), 'Ali, Fatima, Hasan and Husayn (may Allah be pleased with them).

It is narrated in the Tabari's Tafsir that Qatada said regarding the verse "Surely, Allah desires to remove from you all uncleanness, Oh members of the household, and purify you completely"they are Ahl al-Bayt whom Allah has purified from evils and upon whom He bestowed His mercy."[2]

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1. Zayd ibn al-Arqam al-Ansari al-Khazraji. The Prophet (s) considered him as too young to fight during the battle of "Uhud"but he participated in other battles after that. He also fought beside 'Ali (‘a) in Siffin. He died in Kufa after the martyrdom of Husayn (‘a). This is taken from his biography in *Usd al-Ghaba,* 2/199.

2. Qatada means four people: Sadusi, Rahawi, Qaysi and Ansari and they are all trustworthy. See their biographies in *Taqrilb al-Tahdhib,* 2/123.

Tabari says in the commentary on the verse of purification: What is meant by the verse is "Surely Allah desires to remove all evils and indecencies from you, O household of Muhammad (s), and to purify you from the impurities which the people who disobey Allah have."

What Did the Prophet (s) Do after the Revelation of the Verse?

It is reported in "*Jami' al-Zawa'id*"that Abu Barzah said: "I attended congregational prayer with the Prophet (s) for seventeen months. Whenever he left his house (for prayers), he (s) would go to Fatima ('a)'s house and say: "blessing be upon you: Surely Allah desires to remove all uncleanness from you, Oh members of the household, and to purify you a thorough purification."[1]

It is reported in Suyuti's *Tafsir* that Ibn 'Abbas said: I noticed the Messenger of God, go to, 'Ali's house every day at prayer time and say: "May Allah's peace, mercy and blessing be upon you, Oh Ahl al-Bayt! Verily Allah intends to remove from you all uncleanness and purify thorough purification."He (s) did this five times everyday for nine months."

Furthermore, similar narration are reported in "*Sahih* Tirmidhi,"which are also found in "Musnad

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1. "Seventeen months"might be a printing error and the correct one is seven months.
Abu Barza al-Aslami, said to be one of the Sahaba,"died in 60/683 or 64/683 in Kufa. See his biography in *Usd al-Ghaba,* 5/146.

Ahmad,"*Musnad* Tayalisi,"*Mustadrak* Sahihayn,"*Usd al-Ghaba*,"Tabari's *Tafsir*," ibn Kathir's"*Tafsir* and "Suyuti's *Tafsir*."According to the narration in *Sahih* Tirmidhi Anas ibn Malik said: "for six months the Messenger of Allah (s) passed by Fatima ('a)'s door whenever he went out for dawn prayers. He would stand by the house door and say: 'Blessings be upon you, Ahl al-Bayt! Verily Allah intends to remove from you all uncleanness and to purify you a thorough purification."[1]

There are more reports on this incident in *Isti'ab, Usd al-Ghaba, Majma' Zawa'id, Mushkil al-Athar,* Tabari's *Tafsir,* Ibn KathirKathir's *Tafsir,* and Suyuti's *Tafsir*. According to what al-Suyuti's narration Abu Humarah said: I remember when I was with the Prophet (s) in Medina for eight months he never went out for the dawn prayers unless he passed by 'Ali's house, placed his hands on the sides of the house door and said: Prayers! Prayers! Verily Allah intends to remove from you all uncleanness O members of the household and to purify you a thorough purification."

Narrations differ about the stated period; in one it is said six months, in another seven months, in another eight and in another nine."

It is also reported in *Majma' Zawa'id* and in Suyuti's Tafsir, each used different words, that Abu Sa'id al-Khudri said: For forty days the Prophet (s) went at down to of

1. Anas ibn Malik al-Ansari al-Khazraji is reported to have served the Prophet (s) for ten years and died in Basra in 90/708. See his biography in *Usd al-Ghaba,* 1/127.

Fatima (‘a)’s house and said: "Allah’s Peace, mercy and blessing be upon you, Ahl al-Bayt! Prayers Surely Allah intends to remove from you all uncleanness, members of the household, and to purify you a thorough purification."I am in war whoever fights you and at peace with whoever peace with you."

Those Who Establish the Virtues of Ahl al-Bayt (‘a) through the Holy Verse

A. al-Hasan ibn 'Ali (‘a)

It is reported by Hakim in "Mustadrak Sahihayn" in the chapter "Virtues of al-Hasan ibn 'Ali" and by Haythami in the chapter "The Virtues of Ahl al-Bayt" that al-Hasan ibn 'Ali gave a speech after 'Ali (‘a) was killed, and said: "O people! Whoever knows me, known how I am and does not, I am Hasan ibn 'Ali. I am the son of the Prophet. I am the son of Wasi' (excuter), I am the son of the " bashir" (one who carries glad tidings), I am the son of *Nadhir* (Warner), and I am the son of the summoner to Allah by His leave, I am the son of the light-spreading lamp, and I am a member of the household where Jibra'il descend and from where he ascend, and I am from the "Ahl al-Bayt" from whom Allah has removed all kinds of uncleanness and whom He has purified a thorough purification and etc…"

It is reported in "*Majma' al Zawai'd*"that after his father was killed al-Hasan ibn 'Ali Succeeded (his father) 'Ali. Onece while he was leading the prayer, a man suddenly jumped, rushed towards him and stabbed him in the waist with a dagger. As a result, he remained sick for severl months. When he recoverd, he gave a speech and said:

"Oh people of Iraq! Fear God in your conduct towards us. We are your leaders, and your guests. We are Ahl al-Bayt about whom Allah the Most Exalted says: Verily, Allah intends to remove from you uncleanness, members of the household, and to purify you with a thorough purification."While he was giving his speech, all those who were in the Mosque, started to cry. It is reported in *Majma' al Zawa'id* that Tabrani and trustworthy people have narrated this too.

B. Umm Salama

It is reported in Tahawi's *Mushkilat al-Athar* that 'Umrat al-Hamadaniyya said: "Once I visited Umm Salama and greeted her. She said: who are you? I said: "Umr'at al-Hamadaniyya. Then, 'Umrah said: O mother of the faithful! Tell me about the man who was assassinated around here. Some love him and others do not. She meant 'Ali ibn Abi Talib. Umm Salama asked her: Are you among those who love him or those who hate him? She said: "I neither love him nor hate him…"[1] So, Umm Salama explained: When Allah revealed this verse: "Verily Allah intends to remove from you, uncleanness O members of the household and to purify you a thorough purification"no one was in the house except Jibra'il (Gabriel), the Messenger of Allah (s), 'Ali, Fatima, Hasan and Husayn (peace be upon them). So, I asked the Prophet (ʻa) and said: Oh Messenger of Allah! Am I one of Ahl al-Bayt? He said: "You have a good status with Allah."I wished he (s) had said "Yes"which is more

1. Originally left blank.

favourable to me than all that on which the sun rises and sets (i.e. the whole world).

C. Sa'd ibn Abi Waqqas

It is reported in "*Khasa'is Nisai*" that 'Amr[1] ibn Sa'd ibn Abi Waqas said: Mu'awiya said to Sa'd: what prevents you from cursing Abu Turab (i.e. 'Ali ibn Abi Talib)? He answered: three things which I have heard from the Prophet (s) about 'Ali (‘a) prevents me from cursing him. The possession of one of them is dearer to me than "*Humriya Ni'am*" (most beautiful and most expensive camels of the time).

Once when the Prophet (s) wanted to go to a holy war (jihad) and wented 'Ali (‘a) to take charge of the affairs in his place, 'Ali (‘a) inquired: "Oh Messenger of Allah, do you went me to stay behind with the women and children?" The Prophet (s) answered: "Are you not happy to be to me what Harun was to Musa, except that there is no prophet after me;"

On the day of Khaybar, I heard the Prophet (s) say: "Tomorrow, I will hand in the battle flag to a man who loves Allah and His Messenger and who is loved by Allah and His Messenger."So we waited anxiously to see whom the Prophet meant. Things become clear when he said: "Call 'Ali to me,"and 'Ali came around having infection in

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1. He was 'Amir ibn Sa'ad ibn Abi Waqqas. All the authors of *Sihah* have reported his hadith. Ibn Hajar said he was one of the trustworthy narrators of the third generation. He died in 104/722, *Taqrib al-Tahdhib,* 1/387.

the eye. The Prophet (s) prayed and spitted, letting his saliva go into 'Ali's eyes and so 'Ali's eyes recovurd immediately. He (s) gave the flag to him.

Thirdly, when the verse "Verily Allah intends to remove from you uncleanness, O member of the household, and to purify you a thorough purification, "was revealted the Prophet (s) called to him 'Ali, Fatima, Hasan and Husayn (‘a) and then said: "Oh Allah these are my Ahl al-Bayt!

According to a narration about the commentary on the verse of purification by Ibn Jarir, which is also reported by Ibn Kathir, and by Hakim in "*Mustadrak*"and by Tahawi in "*Mushkil al-Athar*," Sa'd said: "The Prophet said: When the verse was revealed to the Prophet (s), he took 'Ali and his two sons and Fatima, had them enter under his garment and then said: "Those are my progeny and my household."

D. Ibn 'Abbas

A. In his History Tabari says: "When 'Umar to Ibn 'Abbas, Oh children of Banu Hashim! By God! Your hearts can contain nothing but treachery and envy towards us" ibh 'Abbas said "O Commander of the Faithful, do not ascribe envy and teachery to the hearts of the people, from whom Allah has removed all kinds of uncleanness and whom He has purified (with a) thorough purification, for the Prophet's heart is from among the hearts of "bani Hashim." This narration is also reported by Ibn al-Athir.

B. It is reported by Imam Ahmad ibn Hanbal in his *Musnad* that 'Amr ibn Maymun[1] said: I was sitting near Ibn 'Abbas when nine people came and said to him: "O Ibn 'Abbas either you come with us or ask the people with you to leave us alone. Ibn 'Abbas said: I prefer to come with you. At that time Ibn 'Abbas had good sight, this is before he became blind. 'Amir ibn Maiman added that they said something which we did not hear. Then Ibn 'Abbas came dusting his clothes and said: Woe to them! They criticized a man who has ten noble tra its... adding that the Prophet (s) took his robe and spread it over 'Ali, Fatima, Hasan and Husayn and said: "Verily Allah intends to remove from you, members of the household, all forms of uncleanness and to purify you, a thorough purification."This narration also found in Nisa'i Muhibb al-Tabari's Riyad al-Nadirah and *Majma' al-Zawa'id* by Haythami.

E. Wathila ibn al-Asqa'

According to Tabari's narration in his "*Tafsir*," which is also related by Ibn Hanbal in his "Musnad"and Hakim in his "Mustadrak,"who rely on the Shaykhain and related by Bayhaqi in his "Sunan," in Muskil al-Athar by Tahawi and by Haythami in "*Majma' al-Zawa'id*,"Abu 'Ammar[2]

1. 'Amr ibn Maymun al-Azadi was turstworthy "*Tabi'i*." The authors of Sihah have reported his traditions. He died in 74/693 in Kufa. See *Taqrib al-Tahdhib,* 2/80.

2. Abu 'Ammar: Shaddad ibn 'Abdullah al-Qurayshi al-Damishqi was trustworthy. He was from the fourth class of the

said: “I was sitting with Wasila ibn al-Asqa’ and the name of 'Ali (‘a) was mentioned. Those who were sitting around him started to use offensive language against 'Ali (‘a). When thay left, Wathilah said to Abu 'Ammar "Sit down so that I may tell you about the person against whom they used offensive language. I was with the Messenger of Allah (s) when 'Ali and Fatima and Hasan and Husayn came to him. He spread a "Kisa'" (robe) over them and said: "O Allah these are the members of my Ahl al-Bayt, so keep "Rijs" (uncleanness) away from them and purify them a thorough purification."More details of this account is found in Ibn 'Asakir’s history.

Shadded ibn i'Abdullah is quoted in *Usd al-Ghaba* to have said: When Husayn's head was brought from Karbala, and a man from Sham started cursing him and his father, I noticed Wathilah rise and heard him say: By God, I have loved 'Ali, Hasan, Husayn and Fatima since I heard the Prophet (s) say: "Verily Allah intends to remove from you, members of the Ahl al-Bayt, (all kinds of) uncleanness and to purify you (with a) thorough purification and etc."

According to a narration from Umm Salama in Ahmad’s *"Musnad"* which is also found in Tabari’s "Tafsir" and in *"Mushkil al-Athar"* Shahr ibn Hawshab said: I heard Umm Salama, the wife of the Prophet (s), crusing the people of Iraq when she heard people mourning over the loss Husayn ibn 'Ali crying: They killed him, may Allah kill them, they deceived him and debased him, and Allah’s

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companions. The authors of Sihah have reported his traditions. See his biography in "*Taqrib al-Tahdhib,"* 1/348.

curse be upon them. Indeed, I have seen the Prophet (s) – and continued until she said: …then the Prophet (s) tokk a Khaybari *Kisa'* (garment or robe made in Khaybar) and covered them all with it, and said: "Oh Allah (these are) the members of my Ahl al-Bayt, keep away from them uncleanness and purify them a thorough purification."

F. 'Ali ibn al-Husayn al-Sajjad

It is reported by Tabari, Ibn Kathir and Suyuti in their commentary on the holy verse: "Verily Allah intends to remove from you O Ahl al-Bayt "*rijs*"and to purify you a thorough purification"that 'Ali ibn Husayn said to a man from Sham: Haven't you read in Surat al-Ahzab" the verse: "Verily Allah intends to remove from you all uncleanness, O members of the Ahl al-Bayt, and purify you a thorough purification?" The man said: "Are you the once (referred to in the verse)?" He said, "Yes, of course." A full account is mentioned in *"Maqtal Khawarzami"*, which is as follows: when Imam Sajjad (ʻa) and members of Ahl al-Bayt (ʻa) were taken prisoners to Sham after the martyrdom of al-Husayn (ʻa), the grandson of the Prophet (s), they stopped in the middle of a massive gathering in Damascus so that the people might see them. An old man went near Imam Sajjad and said: Praise be to Allah who has killed you, destroyed you, freed (His) servants from the hands of your men and granted victory to Amir al-Mu'minin (Yazid ibn Mu'awiya) over you people. 'Ali ibn Husayn (ʻa) said to him: "O Shaykh! Have you not read the Qur'an? He said: I have. Imam Sajjad said: Have you not read this verse:

﴿قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى﴾

"Say: I ask of you no reward for it except love for kinship?"[1]

The old man said: "Yes I have read it." Imam Sajjad (‘a) said: haven’t you read:

﴿وَآتِ ذَا الْقُرْبَى حَقَّهُ﴾

"And give thou to the kinsman his due"?[2]

Imam Sajjad went on asking and said: Haven’t you read the saying of the Most High:

﴿وَاعْلَمُواْ أَنَّمَا غَنِمْتُم مِّن شَيْءٍ فَأَنَّ لِلّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى...﴾

"And know that whatever you take as spoils (in war), a fifth thereof shall be to Allah and to the Prophet and to the kindred…"?[3]

The old man said: "Yes I have." imam Sajjad said: I swear by Allah that we are the kinsmen referred to in all these verses. Then, he asked him: Haven’t you read the saying of the Exalted: "Verily Allah intends to remove from you, members of the Ahl al-Bayt, (all kinds of) uncleanness and to purify you a complete purification?" The old man said: "Yes I have."He said "We are the Ahl al-Bayt in whose favour the verse of the purification has been exclusively revealed."

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1. *Surat al-Shura, 42:23.*
2. *Surat al-Isra, 17:26.*
3. *Surat al-Anfal, 8:41.*

The man said: " by Allah tell me: are you really those referred to here? He said: By our grandfather, the Prophet of Allah (s), we really are. The old man then remained silent, full of remorse over what he had said and looked at heaven and said: "Oh Allah I repent to Thee from the (wrongful) hatred I nursed towards these people and I dissociate myself from the enemy of Muhammad and the Ahl al-Bayt of Muhammad, men and Jinn."

What we have mentioned about the traditions of "*Kisa'*" will do.[1] This is enough for those who intend to hold fast to the Qur'an and takes its meaning from the Prophet (s).

Allah Almighty says:

﴿إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾

"Therein, verily is a reminder for him who has a heart or who gives ear, and is attentive."[2]

Summary of the aforementioned a narrations

The following is the story of the narration of "*Kisa'*":

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1. We have noticed other traditions related to this subject, for example the narration of Atiya's biography in "*Usd al-Ghaba,"* 3/413, "*al-'Isaba,"* 3/489, "*Ta'rikh al-Bagdad,"* 10/278, the narration of Hakim ibn Sa'id in *Tabari'sTafsir*, 22/5, and other traditions in *Musnad Ahma*, 6/304, *Usd al-Ghaba*, 2/and 12, 4/29, "*Majma' al-Zawa'id*, 9/206-207, *Zakha'ir al-'Uqba* by Muhibb Tabari, p. 21, *al-Isti'ab*, 2/460 and *Ibn Asakir*, 5/1, 13-16.
2. *Surah Qaf, 50:37.*

The Prophet (s) was in the house of Umm Salama, (the day that the Prophet (s) devoted to her when he saw "Rahma" (Blessing) descending. So, he said: Call them to me! Call them to me! (Those who were with him) said: Whom (shall we call), Prophet of Allah? He said: My "Ahl al-Bayt" (household) 'Ali, Fatima, Hasan and Husayn."So they all gathered round the Prophet (s) and sat on a mat. The Prophet (s) covered them and himself with a Khaybari "Kisa'" (garment) made from woven black wools, and said: Oh Allah these are my family, so send blessings on Muhammad and the family of Muhammad. Then Allah the Most Exalted, revealed: "Verily, Allah intends to remove from you O members of the Ahl al-Bayt (all kinds of) uncleanness and to purify you a thorough purification."

This verse was revealed when they were sitting around the Prophet (s) on a mat and the Prophet (s) said: O Allah these are the members of my household, keep away "Rijs" (uncleanness) from them and purify them a thorough purification."

There was a veil between them and Umm Salama. She said: "Sitting at the door of the house in which there were Jibra'il, Mika'il, the Prophet (s), 'Ali, Fatima, Hasan and Husayn. I looked through the house door and said: "O Prophet of Allah! Am I not among your Ahl al-Bayt? She added: By God, the Prophet (s) did not say: yes, but said: "You are on a rightous path; you are on a righteous path! You are among the wives of the Prophet."

According to another narration she asked the Prophet (s): "Am I not among Ahl al-Bayt?"He said: "Verily, you are on the righteous path, and these are the members of my Ahl al-Bayt, O Allah, my Ahl al-Bayt are most rightful."

In these narrations, the Prophet (s) has clearly distinguished Ahl al-Bayt from non-Ahl al-Bayt. He has shown the meaning of the verse both in words and action. For example, he said: "Verily, Allah intends to remove from you, O members of the household (all kinds of) uncleanness and to purify you a complete purification, so I and my Ahl al-Bayt are purified from sins."

He made this clear in his Mosque and Muslims did see him pass by 'Ali' and Fatima's house door (ʿa) at prayer time and say: "May Allah's peace, mercy and blessing be upon you O Ahl al-Bayt! Verily, Allah intends to remove from you, members of the household, all uncleanness and to purify you a thorough purification."

According to a narration, he (s) never went out for dawn prayers without passing by 'Ali's door, placing his hands on the sides of the door and saying: "O Ahl al-Bayt! May Allah's peace and blessing be upon you. Verily, Allah intends to remove from you, members of the household, (all kinds) of uncleanness and to purify you a thorough purification."

Some of the companions say that the Prophet (s) had passed by the house of 'Ali' and Fatima's (ʿa) everyday for six months; some say seven months, some eight months, and some nine months. Some say the period was longer and some others say was shorter than what has been reported. The Prophet (s) inteds to show both in words and action to Muslims after him, who are meant by Ahl al-Bayt in whose favour the holy verse (of purification) was revealed, and what the verse means.

Thus, the Prophet (s) has acted according to the words of the Most High:

"And we have sent down to thee the Reminder that thou mayst explain to mankind that which has been sent down to them, and that they may reflect."

This fact was known to all, so that the Prophet (s) and the members of his Ahl al-Bayt and his companions referred to the verse of purification to support their arguments. For example, Imam Hasan (‘a), who is one of the five members of Ahl al-Bayt and whom the Prophet (s) had covered with "Kisa"'at the time of revelation of the verse, said: a sermon delivered after his father’s martyrdom: “I am from the Ahl al-Bayt (of the Prophet (s) from whom Allah has removed (all kinds of) uncleanness and whom God has purified with a thorough purification."

In another sermon delivered after he was stabbed with a knife Imam Hasan said: "We are Ahl al-Bayt about whom Allah the Most Exalted has said: "Verily Allah intends to remove from you, members of the Ahl al-Bayt, (all forms of) uncleanness and to purify you with a thorough purification."

Umm Salama recited it in her talk to Umrah al-Hamdania in response to Umrah’s inquiry about Imam 'Ali (‘a) after his martyrdom.

Sa'd ibn Abi Waqqas also referred to this holy verse when Mu'awaiya wanted him to use foul language against 'Ali (‘a).

Ibn 'Abbas also mentioned it (holy verse) while referring to Imam 'Ali’s ten excellent attributes after the departure of the people who had gathered round him and used foul language Imam 'Ali (‘a).

Wasila, a companion of the Prophet (s) also referred to it in his talk to the person who was present with those who used foul language Imam'Ali (‘a).

Umm Salama cited the holy verse when she heard the tragic and sorrowful news of Imam Husayn's martyrdom and cursed the people of Iraq (for what they had done). Wasila did the same.

'Ali ibn Husayn (i.e. Imam Sajjad [‘a]) recited it in his talk to the man from Sham who had praised Yazid and said unbecoming things about them (Ahl al-Bayt; may Allah's benedictions and blessings be upon them all).

We conclude our discussion by praising Allah, the Lord of the worlds.

A BILBIOGRAPHY OF THE CHAPER ON THE VERSE OF PURIFICATION IN THE SHIAH, MASANID AND TAFASIR

1. *Mustadrak al-Hakim 'ala 'l-Sahihayn*, vol. 3, pp. 147-148.

2. Narrations of the hadith of Umm al-Mu'minin 'A'isha: Muslim it in his *Sahih*, the chapter on the virtues of Ahl al-Bayt (‘a), vol. 7, p. 130; al-Hakim in his *Mustadrak 'ala 'l-Sahihayn*, vol. 3, p. 147, al-Bayhaqi in *al-Sunan al-Kubra*, the chapter on who his Ahl al-Bayt are, vol. 2, p.p. 149; the commentary on the verse in Tabari’s *Jami' al-Bayan*, vol. 22, p.p. 5; *Tafsir* Ibn Kathir, vol. 3, p. 485; *Jami' al-Usul*, vol. 10, p. 101 to 102; *Tafsir al-Wusul*, vol. 3, p. 297; and *Tafsir* al-Suyuti: *al-Durr al-Manthur*, vol. 5, pp. 198-199.

3. Abu Sa'id related it from Umm Salama as in the commentary on the verse in Tabari’s *Tafsir*, vol. 22, p. 6.

4. Shahrashub related it from Tabari’s as in his *Tafsir*, vol. 22, p. 6, and Ibn Kathir referred to it, vol. 3, p. 483.

5. In *Sahih al-Tirmidhi*, vol. 12, p. 85, in the commentary on the verse; *Tafsir al-Tabari*, vol. 22 p.7; Ibn Kathir, vol. 3, p. 485; *Mushkil al-Athar*, vol. 1, p. 335; *Jami' al-Usul*, vol. 10, p. 101, and Ibn 'Asakir 5/1/16 B.

6. *Mustadrak al-Sahihayn*, vol. 2, p. 416 and vol. 3, p. 147. It says that it is sound as confirmed by two Shaykhs (i.e Bukhari and Muslim); *Majma' al-Zawa’id*,

vol. 9, p. 167; *Mushkil al-Athar* by Tahawi, vol. 1, p. 335, and Ibn 'Asakir 5/6/16 B.

7. Tabari's *Tafsir*, vol. 22, p. 6; Ibn Kathir, vol. 3, p. 483; al-Suyuti in *al-Durr al-Manthur*, vol. 5, p. 198; *Sunan al-l-Bayhaqi* vol. 2, p. 152, and *Musnad Ahmad*, vol. 4 p.170.

8. The commentary on the verse in *al-Durr al-Manthur*, vol. 5 p.298.

9. In *Sunan al-l-Bayhaqi*, vol. 2, p. 150, and in the commentary on the verse in Ibn Kathir, vol. 3, p. 488; al-Suyuti, vol. 5, p. 198; in the words of al-Hakim in the commentary on the verse, vol. 2 p.416, as related by Umm Salama (it was revealed in my house); *Ta'rikh Bagdad*, vol. 9, p. 126; *Mushkil al-Athar*, vol. 1, p. 334; *Jami' al-Usul*, vol. 10, p. 100; *Tafsir* by Tha'alibi, vol. 3 p.228; *Tafsir al-Wusul*, vol. 3, p. 297, and Ibn 'Asakir 5/1/13 A to B and 16 A.

10. In *Sahih al-Tirmidhi* chapter on Fadl al-Fatima (‘a), vol. 13, pp.248-249; *Tahdhib al-Tahdhib*, vol. 2, p. 297; Biography of al-Hasan; *al-Riyad al-Nadra*, vol. 2, p. 248. The Prophet (s) mentioned that he, his wife and his two sons are Ahl al-Bayt and Ibn 'Asakir 5/1/14 B.

11. In *Musnad* by Ahmad, vol. 6, pp. 292, 323.

12. In *Mustadrak-Hakim*, vol. 2, p. 416 in the commentary on the verse in Surat al- Ahzab.

13. In the commentary on the verse in *al-Durr al-Manthur*, vol. 5, p. 198. Also, see *Mushkil al-Athar*, vol. 1, p. 232; *Tafsir al- Wusul*, vol. 3, p. 297; *Jami' al-Usul*, 10/100 and Ibn 'Asakir 5/1/15 B.

14. In the commentary on the verse in *Jami' al-Bayan* by Tabari, vol. 22 p.7.

15. In the commentary on the verse in *Jami' al-Bayan* by Tabari, vol. 22, p. 7.

16. The commentary on the verse in al-Durr al-Manthur, vol. 5, p. 199.

17. The commentary on the verse in *al-Durr al-Manthur* by Suyuti, vol. 5, p. 199.

18. Tabari's *Tafsir*, vol. 22, p. 5; and *Zakha'ir al-'Uqba* by Muhibb Tabari, p. 24; Suyuti's*Tafsir*, vol. 5, p. 198; and Ibn 'Asakir 5/1/16 A and *Asbab al-Nuzul* by Naysaburi.

19. *Mushkil al-Athar*, vol. 1, p. 332.

20. *Sahih* by Muslim, chapter: *Fada'il 'Ali ibn Abi Talib*, vol. 7 133.

21. *Majma' al-Zawa'id* by Haythami vol. 9, pp.165-167, chapter: *Fada'il Ahl al-Bayt*, and Ibn 'Asakir 5/1/16 A.

22. The commentary on the verse in Tabari, vol. 22, p. 5, and *al-Durr al-Manthur*, vol. 5, p. 199.

23. The commentary on verse in Tabari, vol. 22, p. 5.

24. *Majma' al-Zawa'id*, vol. 9, p. 169.

25. The commentary on the verse in *al-Durr al-Manthur*, vol. 5, p. 199.

26. *Mustadrak al-Sahihayn*, vol. 2, p. 158, where he says that the tradition is correct according to conditions laid down by Muslim, but they both did not narrate it; *Usd al-Ghaba*, vol. 5, p. 521; *Musnad* by Ahmad vol. 3, p. 258;

the commentary on the verse in *Tafsir* Tabari, vol. 22, p. 5; Ibn Kathir, vol. 3, page 483; *al-Durr al-Manthur* by Suyuti, vol. 5, page 199; in *Musnad* al-Tayalisi, vol. 8, p. 274: Shaharan, and *Sahih al-Tirmidhi*, vol. 10, p. 85; in the commentary on the verse in Surat al- Ahzab; *Kanz al-'Ummal*, 1st edition, vol. 7, p. 103; *Jami' al-Usul*, vol. 10, p. 101, Hadith 6691, and *Taysir-Wusul*, vol. 3, p. 297.

27. The tradition narrated by Abi al-Hamra fi 'l-*Isti'ab*, vol. 2, p. 598 and his biographical account excerpted from *al-Isti'ab*, vol. 5, p. 627; Tabari's *Tafsir*; Ibn Kathir; al-Suyuti in the commentary on the verse; the biography of Abi al-Hamra in *Usd al-Ghaba*, vol. 5, p. 174; *Majma' al-Zawa'id*, pp.121, 168, and *Mushkil al-Athar*, vol. 1, p. 338.

28. *Majma' al-Zawa'id*, vol. 9, p. 169; Sayuti's *Tafsir*, vol. 5, p. 199.

29. *Mustadrak* by Hakim: the chapter on the virtues of Hasan ibn 'Ali (‘a), vol. 3, p. 172.

30. *Majma' al-Zawa'id*: the chapter on the virtues Ahl al-Bayt, vol. 9, p. 172, and the commentary on the verse by Ibn Kathir, vol. 3, p. 487.

31. *Mushkil al-Athar*, vol. 1, p. 336.

32. *Khasa'is* by Nisa'i, p. 4.

33. Tabari's *Tafsir*, vol. 22, p. 7; Ibn Kathir, vol. 3, p. 485, and the narrations cited from the former and *Mushkil al-Athar*, vol. 1, p. 336.

34. *Ta'rikh* by Tabari, vol. 5, p. 31.

35. The detailed account in *Musnad* by Ahmad, vol. 1, p. 331, 1st and 2nd prints, vol. 5, p. 3062, in which Ibn 'Abbas mentions 10 virtues of 'Ali ibn Abi Talib; al-Nisa'i in his *Khasa'is*, p. 11; al-Muhibb al-Tabari in *Riyad al-Nadira*, vol. 2, p. 269, and *Majma' al-Zawa'id* by Haythami, vol. 9, p. 119.

36. *Mushkil al-Athar* by Tahawi, vol. 1, p. 346; the commentary on the verse by Tabari, vol. 22, p. 6; *Musnad* by Ahmad, vol. 4, p. 107, whose text has been revised and the words: (Fashatamahu) and (wa hazal al-ladhi shatamahu) has been ommited; *Mustadrak* by Hakim, vol. 2, p. 416, vol. 3, p. 147; *Sunan* by Bayhaqi, vol. 2, p. 152; *Tafsir* Ibn Kathir, vol. 3, p. 484, and Ibn 'Asakir 5/1/16 A.

37. *Usd al-Ghaba*, vol. 2, p. 20 in the Biography of Hasan.

38. We reported it here in brief but the complete hadith is in "Musnad Ahmad," vol. 6, p. 298 related from Umm Salama; Tabari's *Tafsir*, vol. 22, p. 6; Mushkil al-Athar. vol. 1, p. 335, and Ibn 'Asakir 5/1/41 A.

39. Tabari's *Tafsir*, vol. 22, p. 7; Ibn Kathir, vol. 3, p. 486; al-Durr al-Manthur, vol. 5, p. 199.

40. *Maqtal* by Khawarizimi, vol. 2, p. 61, Najaf.

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4. *Sahih al-Muslim* by Abu al-Husayn, Muslim ibn al-Hajaj al-Qushayri (d. 261/874), Cairo 1334/1915.

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11. *Al-Sunan al- Kubra* by Abu Bakr Ahmad ibn Husayn, al-Bayhaqi al-Shafi'i (d. 458/1065), Hyderabad 1346-1354/1927-1935.

12. *Ta'rikh Bagdad* by Khatib al-Baghdadi, Ahmad ibn 'Ali ibn Thabit (d. 462/1069), Cairo 1349/1930.

13. *Al-Isti'ab* by Abi 'Umar Yusuf ibn 'Abdullah al-Asha'ri (d. 463/1070), Hyderabad 1336/1917.

14. *Mufradat al-Qur'an* by Abu al-Qasim, al-Husayn ibn Muhammad al-Raghib al-Isfahani (d. 502/1108), Cairo1327/1909.

15. *Maqtal al-Khawarizimi* by Abu al-Mu'ayad al-Muwafaq ibn Ahmad Akhtab Khawarizim al-Khawarizimi (d. 568/1172), Najafi.

16. *Usd al-Ghaba* by Ibn al-Athir, 'Ali ibn Muhammad al-Shaybani (d. 630/1232), Cairo 1280/1863.

17. *Al-Kamil fil-Ta'rikh*, Cairo 1348-1354/1929-1935.

18. *Al-Jami' li-Ahkam al-Qur'an* by Abu 'Abdullah Muhammad ibn Ahmad al-Qurtubi (d. 671/1272), Cairo 1387/1967.

19. *Zakha'ir al-'Uqba fi Manaqib Dhawi 'l-Qurba* by Abu Ja'far Ahmad ibn 'Abdullah, Muhibb al-Din al-Tabari Shaykh al-Shafi'iyyah (d. 694/1294), Cairo 1356/1937 and Ibn 'Asakir 5/1/15 A.

20. *Al-Riyad al-Nadra*, Cairo 1374/1954.

21. *Tafsir al-Qur'an al-'Azim* by Abu al-Fida' 'Isma'il ibn Kathir al-Qurashi al-Shafi'i (d. 774/1372), Cairo.

22. *Majma' al-Zawa'id* by Abu al-Hasan ibn Abu Bakr al-Haythami (d. 807/1404) Beirut 1967.

23. *al-Isaba fi Ma'rifat al-Sahaba* by Abu al-Fadl, Ahmad ibn 'Ali al-A'sqalani, known as Ibn Hajar (d. 852/1448), Cairo 1358/1939.

24. *Tahdhib al-Tahdhib*, Cairo 1325-1327/1907-1909.

25. *Taqrib al-Tahdhib*, Cairo 1380/1960.

26. *Al-Durr al-Manthur fi 'l-Tafsir bi-'l-Ma'thur* by Abi Bakr, 'Abd al-Rahman ibn Muhammad Jalal al-Din al-Suyuti al-Shafi' (d. 911/1505), printed in Cairo in 1314/1896.

27. *Kanz al-'Ummal fi Sunan 'l-Aqwal wa 'l-Af'al* by Ala' al-Din 'Ali ibn 'Abd al-Malik al-Mutaqi, known as Hindi (d. 957/1550), Hyderabad 1364/1944.

28. *Al-Mukhtasar fi Ilm Rijal al-Athar* by 'Abd al-Wahab 'Abd al-Latif, Cairo 1371/1951.

29. *Ahadith Umm al-Mu'minin 'A'isha* by Sayyid al-'Askari, Tehran 1380/1960, and completed in Rabi' I 1395/1975.

Al-Mustadrak (Index) of Refernces

30. *Ta'rikh Madinat al-Dimashq* by Ibn 'Asakr, d. 571 /1175, an illustrated book of Majma' al-'Ilmi al-Islami, from among the manuscripts of Zahiriyya Library in Damascus.

31. *Jami' al-Usul* by Ibn al-Athir, d. 606/1209, Cairo 1368/1948.

32. *Tafsir al-Tha'libi* by Ibn Zayd 'Abd al-Rahman ibn Muhammad al-Tha'libi (d. 875/1470), Cairo 1327/1909.

33. *Taysir al-Wusul* by Ibn al-Dayba', (d. 944/1537), Egypt 1346/1927.

* (‘a) is the abbreviation of the Arabic expression "*'alayhi, 'alayha* or *'alayhim al-Salam*" which means "peace be upon him/her/them." it is exclusively said of the members of the Prophet’s *Ahl al-Bayt* and the prophets.